JUN 22 1946

The Lutheran Outlook

Augustana College Library
Rock Island, Illinois

Catholic and Protestant Chaplains

By Robert Appleyard

Why Not a Merger?

By C. F. Hafermann

Protestants and the Catechism

An Editorial

Leadership Training on College Campus

By Victor R. Pearson

THE CHURCH AND LABOR

By Lawrence S. Price

Vol. XI June, 1946 No. 6

Pointed Paragraphs

THE EVERLASTING ARMS

ABOVE US are the eyes that never slumber,
That watch against whatever hurts or harms;
Around us are His mercies without number,
And underneath the everlasting arms.

Above us are the hands that once were riven,
That broke the spell of Satan's cunning charms;
Around us are the pledges He has given,
And underneath the everlasting arms.

Above us are the fruits of His affection,
The blessed hope that stills our dread alarms;
Around us are the wings of His protection,
And underneath the everlasting arms.

W.M.C. in *Sunday School Times.*

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

—Charles Lamb.

WOMAN IN FRONT OF A BAR

The old-time saloon never allowed a female at the bar. It chased high school girls away with a broom. It closed at midnight. And on the whole, it kept closed on Sunday. Now, women clog up the cafes, the law allows Sunday operation, and everything is legal. Woman is man's equal, but somehow she never looks it in front of a bar.—Dave Boone, *New York Sun.*

God is holding us laymen just as responsible as the ministers for the job of making a better world. Too many of us have been riding on the wagon, dragging our feet, while ministers pulled the load.—Dr. Robert G. Le Tourneau, Peoria, Ill., Industrialist.

IT COULD BE

The minister of a local congregation approached the desk of the city editor. "I just dropped by," he said, "to thank you for the very generous report on my sermon in your morning edition, and—er—to register a mild protest."

"A protest? No serious misstatement, I trust," said the editor.

"That's just the trouble," said the minister ruefully. "I'm afraid it may be too true. You referred to me as 'reverend,' but you spelled it 'neverend'!"—*Farm Journal.*

Have thy tools ready; God will find thee work.—Charles Kingsley.

THIS IS A GOOD TIME

In war years we shuddered at black headlines; asked ourselves, "why didn't we do something to prevent all this? Why didn't we write letters, make speeches, hold meetings, get down on our knees?" Time and again we thought, "If it were only to do over again . . ." Now we have the chance we asked for. What are we going to do with it?—Malvina Lindsay, *Washington Post.*

Every man is at his best when he adds enthusiasm to whatever he honestly believes in.—Wanamaker.

THEY MIGHT LEARN

Why should not Twentieth Century youth understand "faith," "grace," and "repentance"? Can precise meaning be taught without well defined terms? The public schools will teach these same youth elementary technical terms for each subject in the curriculum. In mathematics, they will be taught numerators, denominators, sums, multiples. . . . In English, they will learn adjectives, adverbs, participles. . . . In geography, they will discuss continents, latitudes, longitudes, deltas. . . . In music they will know *moderato, allegro vivace,* counterpoint, syncopation and overtones. Why then should we impoverish their minds and vocabularies by failing to teach the elemental terms of Christianity.—*C. Adrain Heaton.*

Fifteen billion dollars of national income goes into the garbage pail in the form of liquor, narcotics, gambling, sex magazines and other things which undermine the health and the employability of our people.—Roger Babson.

PROVINCIALISM IN PRAYER

At the mouth of the Clyde are small islands called the Cumbraes. An old story has it that the minister there used to pray every Sabbath, "O Lord, grant thy grace to the Greater and Lesser Cumbraes; and O Lord, in thy great mercy, remember also the neighboring islands of Great Britain and Ireland."

We smile at such provincialism—and then go on practicing the same. For who of us is not thinking and praying, if at all, in terms of our own little unit of life?—William T. Ellis, *Religious Digest.*

"Prayer is the slender nerve that moveth the muscles of Omnipotence."

A LOST TEMPER

When I have lost my temper I have lost my reason, too
I'm never proud of anything which angrily I do
When I have talked in anger and my cheeks are flaming red
I have always uttered something which I wish I hadn't said
In anger I have never done a kindly deed or wise
But many things for which I felt I should apologize
In looking back across my life, and all I've lost or made
I can't recall a single time when fury ever paid
So I struggle to be patient, for I've reached a wiser age;
I do not want to do a thing or speak a word in rage
I have learned by sad experience that when my temper flies
I never do a worthy thing, a decent deed or wise.

—Author Unknown.

To accept good advice is but to increase one's own ability.—Goethe.

ONLY ONE ROAD TO PEACE

People generally are realizing that without a spiritual awakening no peace or other plans will be much good. Nations cannot be depended upon to cooperate and stick to their agreements unless they recognize God as their real Ruler and Guide.—*Roger Babson.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Harold L. Yochum, D.D., 4835 Three Mile Drive, Detroit, Mich.

Secretary: Rev. Lawrence M. Stavig, D.D., Sioux Falls, S.D.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at 200 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance; $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XI JUNE, 1946 NUMBER 6

EDITORIAL

READERS of the LUTHERAN OUTLOOK will find the article, "The Church and Labor," in this issue mighty stimulating. Written by the Rev. Lawrence S. Price, Lutheran pastor of Fremont, O., and student of social problems, it gives evidence of a real understanding of the profound social struggle which is now in progress not only in America but throughout the world. It also is a keen analysis of the present dilemma in which the Church finds itself as it seeks to throw the weight of its influence on the side of justice and equity.

Should Church Join Hands with Labor?

There can be no doubt but that the sympathy of the Church is with the laboring classes. The genius of the Christian Church has been that it has ever championed the cause of the oppressed and the under-privileged. It has consistently raised its voice against injustice and uprighteousness in high and low places. In a sense, the Church has been the conscience of the world, even when the world had not been willing to listen to its voice.

Despite all this, however, the Church has been slow in entering the lists on behalf of labor in the current industrial unrest. One reason may be the fear of jeopardizing its own interests, for it is perhaps true, as Pastor Price points out, that at least in some communions "the Church has drawn its largest membership and most generous support from the classes that have been most benefitted by the prevailing form of the social order." This does not necessarily imply the "economic royalists" of America, but rather the middle class, which is generally opposed to any social change.

The real reason for the Church's present apathy, however, will probably be found in its lack of confidence in some of the present leaders of the labor movement, particularly the radical bloc with communistic leanings. Pastor Price states the Church's dilemma very succinctly in these words:

"There is no doubt that the liberal influence in organized labor often has a Moscowish, anti-American, and sometimes even unchristian complexion. This group, which wields the power of labor and proposes to speak as the voice of labor, is sometimes not so much interested in social progress as in political power. And it is beneath the dignity and the destiny of the Church to become the tool of this minority. For the ultimate outcome of the revolution which they propose would not be that religiously derived concept of righteousness, justice and brotherhood for **all** which the Church espouses, but merely a shift of political power, with all its vicious implications, from those who now exercise and seek to retain it to those who now covet and seek to possess it. How to serve the laboring man without becoming the tool of radical elements in organized labor is the dilemma which confronts the Church."

This situation, nevertheless, does not justify inaction on the part of the Church. While the Church must necessarily maintain an objective attitude in the struggle between labor and industry, it can not remain indifferent to social injustice. It must insist on the sacredness of human personality and that a man's well-being is more important than profits. It must not only educate its own people in the Christian concept of social righteousness, but it may rightly seek to influence legislation which would improve working conditions and to give to the laborer a greater share of the good things of life as well as a larger measure of economic security.

On the other hand, it is quite obvious that industry also has its rights, as well as the general public. It is quite necessary, therefore, that the Church should also speak a word of warning to labor lest it abuse the new power which has come into its hands. To break one form of tyranny only to create a new kind of despotism does not advance the cause of social justice, neither does it promote the welfare of a whole people.

In the final analysis the Church must continue to make it clear that only as men are regenerated by the

Spirit of God can we hope to have real progress in all of the relationships of life. The Church truly has a message for our distracted age, and it is this: "Ye must be born again!" In the unceasing struggle between various elements of human society, one group may achieve victory for the moment, but the tensions and the basic greed which bring them about still remain. It is only when men find peace with God that they can find abiding peace with each other.

Romanist Toleration A One-Way Street

IN AN ADDRESS given before the Holy Name Societies of the archdioceses of Baltimore and Washington a month ago, the Rev. Ignatius Smith, dean of the school of philosophy of Catholic University, charged that "a fanatical Methodist bishop" is parading around the United States as head of the Federal Council of Churches of Christ and stirring up a spirit of intolerance.

"In every city he has visited," said the Catholic dean, "he has polluted, contaminated, and has done his diabolical darndest to stir up enmity against the Catholic Church and to distort our motives."

Although he mentioned no names, it was quite clear that Father Smith was referring to Bishop G. Bromley Oxnam, whom he characterized as "a sounding board for a great many who are fearful of our strength and who are determined that we shall not expand." And he continued:

"Six national organizations of Protestantism within the past two years have warned their ministers and communicants all over the country to beware of the increased strength of the Catholic Church, to beware of our attempt to control government, to beware of our interference in American democracy."

All of this information was undoubtedly received with a proper amount of indignation on the part of those who listened to Dean Smith. However, the Romanists would have a poor case if they were willing to present their grievances to an impartial jury. It is true that Bishop Oxnam has been tireless in his exposure of Roman Catholic political machination and ecclesiastical arrogance. In St. Louis, Boston, and other important metropolitan centers he has revealed to tremendous outpourings of people how the Church of Rome is insidiously at work to advance its own position while it seeks by every possible means to discredit Protestantism and to hinder its progress.

Bishop Oxnam has made it clear that he is not attacking the Roman Catholic faith nor those who subscribe to it, but that he is rebuking the methods employed by the Roman hierarchy. Indeed, he has even appealed to the laity of the Roman Church to repudiate the tactics of their leaders and to work for better understanding among all Christians. His only demand is that the Church of Rome shall be willing to concede to other communions the same rights and privileges that they ask for themselves.

It is fortunate for Protestantism that it has such a spokesman at the present time as Bishop Oxnam. He is not a man who plays fast and loose with facts. His charges against the Roman hierarchy have been based on official utterances and encyclicals of the men who rule in the Vatican, as was indicated in the article from his pen printed in the May issue of the LUTHERAN OUTLOOK. And he has ample reasons for sounding an alert to the forces of Protestantism. The political intrigue by which the Roman hierarchy is keeping an ambassador of the American government at the Vatican is so transparent that not even the carefully phrased statements emanating from the White House can veil it.

And now that our Protestant chaplains are being discharged from government service and their lips unsealed, the full story of Roman Catholic propaganda and political maneuvering in the armed forces is being revealed for the first time. An article by the Rev. Robert Appleyard in this issue of the LUTHERAN OUTLOOK, reprinted from the *Union Seminary Quarterly Review*, should open the eyes of many regarding the tactics employed by the Romanists during the later stages of World War II.

The Roman hierarchy uses the term "toleration" quite glibly. Very vociferously it demands that other groups shall practice a spirit of toleration toward the Church of Rome while it arrogantly denies that other communions have a right to insist on the same kind of attitude on the part of the Pope and his followers. But toleration is not a one-way street. It operates in two directions, and unless the Romanists are willing to abandon their traditional intolerance, it will be necessary for Bishop Oxnam and other Protestant leaders to continue to expose and condemn methods which are not only unfair but definitely unchristian.

Sees Standards Declining in Protestant Ministry

STANDARDS in the Protestant ministry in the United States are declining to such an extent, according to Dr. Willard L. Sperry, dean of the Divinity School at Harvard University, that the future of the Church is in real peril. In an article, "What's Wrong with the Clergy," in a recent issue of the *American Mercury*, the Harvard educator declares that facts uncovered in a recent survey of the Protestant ministry conducted by the Institute of Social and Religious Research are "sobering in the extreme."

As a striking example, the situation of the Congregational Church in New England is cited. Whereas 100 per cent of the Congregational ministers of that area were college graduates in 1700, leading all professional classes in Colonial times, not more than 70 per cent have completed a college course today.

"A ministry with such declining standards cannot command the hearing it once enjoyed," writes Dr. Sperry. "Given the American ministry as a whole, the figures are little short of alarming. The situation as a

whole is occasion for profound uneasiness as to the future prospects of American Protestantism."

"The average American doctor, lawyer or teacher," he continues, "has to be technically a much better trained man that the minister. The community cannot help but mark the contrast, and the prestige of the ministry suffers in consequence."

Another cause for genuine alarm, according to the Harvard dean, is the fact that the ministry is failing to attract the best college students. Many promising students, he contends, fear that if they enter the ministry, ordination will cost them their intellectual freedom.

"The possible candidate for ordination," he writes, "sees himself in a strait-jacket which is to restrict his liberty of thought and speech; he shrinks from the prospect . . The more liberal Churches, which are willing to take him on his own recognizance, seem to him to have become so wide open as to be void of any distinctive content."

For Lutherans, these are rather interesting observations. By and large, it is probable that the standards for ordination in the Lutheran Church are higher today than those of any other Protestant group. This is true particularly of the bodies belonging to the National Lutheran Council. In most of these Churches, not only are candidates for ordination required to be college graduates, but they must also spend three years in a theological seminary, and in some bodies, an additional year in practical congregational work. In other words, three to four years of specific theological training follow graduation from college.

The notable exception in Lutheran circles are the groups in the Synodical Conference, including the Missouri Synod, which do not require a Bachelor of Arts degree for admission into their theological seminaries but receive students directly from their junior colleges. The courses in the latter institutions, however, are largely classical in character and are specially designed to prepare the student for his theological studies.

Despite its high scholastic standards for the ministry, however, we are not quite so sure that the Lutheran Church is attracting the highest intellectual type of college student. The quality, of course, varies greatly, but it is a well-known fact that many promising men who come to college with the ministry in mind are afterwards attracted to other callings. The time has evidently come when the Church should not only set high scholastic standards for those who desire to become pastors, but also should make every effort to persuade its highest type of young manhood to give earnest consideration to the ministry as a calling. It is with this end in view that the Augustana Synod is now giving serious consideration to the establishment of an Extension Department at its theological seminary, one object of which would be to contact young men in the synod's congregations and colleges and to impress upon them the glory and the privilege of Gospel ministry. If the plan is adopted, it will be an experiment that ought to be closely observed.

Protestants Should Have Catechism, Says Leader

WHILE many Lutherans look askance at Luther's Catechism and contend that it is an archaic and outmoded method of teaching religious truths to children, other Protestants are giving serious consideration to the necessity of such a volume in their systems of parish education.

Dr. George A. Buttrick, pastor of Madison Ave. Presbyterian Church, New York City, and a former president of the Federal Council of Churches, gave expression to this need at the meeting of the International Council of Religious Education in Columbus, O., when he said:

"I would not deplore the adoption of a Protestant catechism. Our Catholic friends know what they believe, but the average Protestant doesn't know what he believes."

(He might have added that the real reason why Lutherans who sometimes become members of other Protestant churches reveal a greater understanding of Christian fundamentals than their fellow members is because they have had catechetical instruction in their youth.)

But Dr. Buttrick said some other things that are also interesting. Deploring the growth of secularism in America, he insisted that the time has come when religion must be taught in the public schools. The Churches, he said, should make an attempt to agree on what doctrines should be taught, and, if they fail in this, the only alternative is for "each church to establish its own schools rather than subject children to secular education."

"By silence in our day schools," he continued, "we are gradually building up the idea that God doesn't exist and that Jesus Christ doesn't matter. The public mind—including the church mind—has become secular. The secular mind believes that by pouring so many facts into the minds of our children they will somehow attain greatness on earth and make for themselves a great passage-way to heaven.

"We talk today as though we had made a great discovery, set our sights on a great goal, when we talk of the Four Freedoms. But I submit to you that Emperor Nero had all four freedoms, and he brought to his times the ultimate in tyranny. What we need today is obedience. After we learn to obey, we can talk about freedom.

"Man is a good deal of a devil; he is prone to evil and slothful to good. Only by teaching him obedience to God's law can we prevent him from making a rebel wreck of himself."

Dr. Buttrick, without a doubt, has placed his finger on one of the reasons why America is drifting toward paganism. Statistics vary, but it has been estimated that between twelve and seventeen million young people in the United States are not receiving religious education of any kind, and even those who are under the influence of the Church are receiving very inadequate instruction in the fundamentals of Christianity. It is becoming increas-

ingly clear, therefore, that the Church must give most earnest study to the whole problem, not only of reaching the multitude of children who are growing up as virtual pagans, but also of finding more opportunities to train its own children.

The Lutheran Church may indeed be thankful to God for the heritage it has received from the days of the Reformation and not least of all for Luther's Small Catechism. The value of the Lutheran tradition of confirmation can scarcely be over-estimated. The tendency in some quarters, however, to minimize the importance of catechetical instruction, both in Sunday school and in confirmation class, must be deeply deplored. When other Protestants are beginning to give serious consideration to the need of a catechism, perhaps it is a good time to warn Lutherans not to disparage the value of the priceless treasure they already possess.

Southern States Show Best Church Record

PEOPLE of the southern states are the most faithful church-goers, according to figures compiled by the National Opinion Research Center of the University of Denver, and members of the Roman Catholic Church have the best record of all church groups. Rocky Mountain and Pacific states reveal the poorest church attendance record, and members of the Jewish faith are least regular in attending worship of all groups.

A further analysis of the survey reveals that Negroes are more consistent in their religious devotions than whites, women than men, and farmers than urbanites. Eighty-seven per cent of the Negroes say they go to church at least once a month, while 7 per cent state they never go. Among the whites the figures are 61 per cent and 17 per cent. Seventy per cent of the women go to church at least once a month, while the figure for men is 56 per cent. For farmers the percentage is 73, while city dwellers have a record of 59 per cent.

Forty-two per cent of the nation's entire population goes to church or synagogue at least once a week, the survey shows, and 64 per cent at least once per month.

Only 16 per cent report that they never go to church, and some of these qualify their statement by saying that they are prevented from doing so by illness or other reasons. This is perhaps the most important figure in the entire survey, indicating, as it does, that 84 per cent of the population of the country comes under some form of religious influence within the walls of a sanctuary at some time.

Sixty-nine per cent of the Roman Catholics report that they attend church at least once a week. Only 36 per cent of the Protestants and 9 per cent of the Jews do as well.

Sectionally, the figures for attendance at least once a month are: New England and Middle Atlantic states, 63; South, 77; Middle West, 62; Rocky Mountain and Pacific states, 44.

Thirty-one per cent of all Jews declare that they never attend religious services. Twenty-six per cent of the people of the Rocky Mountain and Pacific areas are in the same category, and 22 per cent of all men in the nation.

These latter figures are food for thought. For one thing they explain why church work is more difficult in the Far West, but they also suggest why the Church must intensify its mission efforts in that area. And if there is much widespread apostasy among the Jews, does this not constitute a challenge to the Christian Church?

Church Mergers Meet With Difficulties

THE proposed merger of the Protestant Episcopal Church and the Presbyterian Church in the U. S. A., which has been pending for a number of years, seems to have encountered troubled waters. Opposition to the move is beginning to manifest itself in rather unmistakable fashion in Episcopalian circles.

Clerygmen of the Texas, Louisiana and Oklahoma dioceses, meeting for a regional conference at Dallas, Texas, voted to ask the Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, to postpone action on the merger until a sufficient study has been made of the question by the Church. The petition also declared that a merger with any other church body should have the consent and approval of the bishops of the Lambeth Conference.

Another regional meeting of Episcopalian clergy at Denver, Colo., expressed grave fears that such a merger might result only in increased division. It also questioned the legality of the move and pointed out that it might jeopardize millions of dollars worth of property.

In England,a proposal by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, that all Protestant elements unite in a single Church, has likewise been met with mixed enthusiasm. The Archbishop, who made the proposal at the Jubilee Congress of the Free Church Federal Council, suggested that Free Church leaders "make the question of reunion a vital issue" so that whatever propositions they might have to offer could be discussed at the next Anglican Lambeth Conference in 1948.

"Reunion when it comes, if by God's grace it does," Dr. Fisher told the Free Church, "will be a reunion of the Church of England. It will not be a reunion with the Church of England by you. I want you to weigh that phrase. It will not be a reunion with the Church of England, for you and I were, in origin, of the Church of England in this country, and in a real sense we still remain the Church of England in this country.

"As different orders function within the Roman Catholic Church with an identity of their own, the time might come, if reunion came about, when church notices might specify Church of England (Methodist), Church of England (Congregationalist) and even Church of England (C. of E.)."

Subsequent discussion of Dr. Fisher's proposals revealed some hesitation on the part of Free Church leaders to enter such an organic union, but rather to think in terms of a closer federation.

Catholic and Protestant Chaplains

By Robert Appleyard.
Union Theological Seminary

IN THIS article, rather than attempting to discuss the broad scope of relationships between Roman Catholics and Protestants, I wish to treat a "specific" change which occurred in the Roman Catholic approach to men in the armed forces. I say "specific" because it seemed to center in action from Rome; and "change" because it caused a different outlook on the part of Roman Catholic chaplains and forced the Protestant chaplains and men into new modes of religious thought and action.

Before discussing in detail this development, I would like to preface it with two remarks. Most Protestant chaplains who went into the Army and Navy had what might be called a "tolerant" attitude toward the Roman Church. They were indoctrinated at chaplains' school with the naive motto: "Cooperation in all religious activities without compromise of belief." Added to this they knew the Roman Catholic Church existed, saw its faults and good points, and knew that it had a right to serve its men in the military forces; but for the most part, those Protestant chaplains had not lived so closely to Catholics that in nearly all acts of life they felt and saw the real politic and dynamic of the Roman Church in action.

First let us look at the events before the specific change took place. During 1942 and 1943, the general attitude of Roman Catholics was one of moderate cooperation in religious affairs and duties. Only a few narrow minded priests would have nothing to do with dedicating chapels, offering prayers at military camps, commissioning ships, and attending joint meetings with Protestant and Jewish chaplains. When these priests refused to cooperate, disciplinary action was taken. For the most part then, there was a real atmosphere of cooperation and general assistance on the part of Rman chaplains.

Orders from the Hierarchy

During 1944 and 1945, a specific change took place in the relationships between Roman and Protestant chaplains. It was not caused by personalities, but by the tour of certain bishops in the various theatres of war. These bishops, representing the Military Ordinate of the Roman Catholic Church, brought a message which originated from Rome and changed the nature of the work. In the Pacific it was occasioned by the visit of the then Archbishop of New York and one of the bishops from the Solomon Islands. Both came representing the Pope; both carried official letters with the papal seal, entitling them to every high priority travel, the finest accommodations, and the privilege of meeting both Roman Catholic chaplains and men in regular divine services, and of delivering talks concerning their beliefs and relationships with others. Though few Protestants heard what was said, because they had little interest in words from the Pope, the effect of what was said was felt by everyone.

When the Roman bishop from the Solomon Islands arrived at our headquarters, I was the only chaplain aboard, so it was my duty to arrange his two-day stay. Because of this responsibility, I attended not only his divine services, but also his talks with the chaplains. One idea was paramount in his remarks—as chaplains it is your sole religious duty to adhere to the Roman Catholic faith and to participate only in those religious services which are strictly Roman Catholic. It is your solemn duty to see that thase who are good Catholics remain so; that those who have slipped be brought back into the faith; and that those who are desirous be instructed and baptized. In divine services the men were instructed in the differences between the Roman and Protestant faiths, and they were reminded that it was a sin to attend any service conducted by anyone but a Roman Catholic priest and that their sacred duty was to know the Roman Catholic faith and teach others the essence of that belief. "When in doubt, see your priest; he will tell you what to do."

"No Need for a Prayer"

The result of such a mission was tremendous. First let us see the effect on the Roman Catholic chaplains. Some Roman Catholic Chaplains who were liberal in their outlook, continued to be liberal; but their stand was completely overshadowed by those who adhered to the letter of the papal dictum. From that day on, Roman Catholic chaplains continued to attend joint meetings called by the Senior Chaplains of the area, but they would not even say a prayer to open the meeting. At our initial conference, as had been the custom, one Roman Catholic padre was asked to open the meeting with a prayer. He replied, "Let us dispense with it; there is no need for a prayer!" And so, with all religious functions, priests attended and took part only in those which were strictly Roman Catholic; they could no longer join even in the dedication of a chapel that was to be used by their faith as well as all faiths. In fact, their church programs assumed a new air of stressing the essential differences between Roman Catholicism and Protestantism, and one must add that their interpretation of the Protestant faith was of a very questionable nature.

This new Roman attitude had its effect on the Chaplains' Division in Washington, which now ordered Protestant divine services, and never to conduct a general

divine service for all men. On the other hand, Roman Catholic chaplains were granted the privilege of holding both mass and, when necessary, a general divine service.

Sought Key Positions

The Roman Catholic chaplains next moved into a larger sphere of action, striving to place their priests in certain key positions regardless of their qualifications in terms of serving the men. At most advanced headquarters only one chaplain was essential, for the Army and Navy carried out the policy of one chaplain for every twelve hundred men. In our area the Catholic chaplains sought the removal of the Protestant chaplain—not because his work was ineffective; not because Catholic men were not being served in terms of divine services (for four masses were held each week); but simply because it was headquarters, the home of admirals and generals; and therefore a Catholic priest should be at such a strategic spot.

And lastly came the barrage of pamphlets—beautifully colored, well written, of a type which appealed to all men. The titles were significant: "One Church Is Not as Good as Another", "The Bible an Authority Only in Catholic Hands", "What the Protestant Bible Says About the Catholic Church", "Marriage; Catholic or Mixed", "Why You Should Be a Catholic". Each treated the Protestant Church and its teaching in a superficial and, by implication, a derogatory manner.

How Protestant Chaplains Reacted

Next let us see how all this affected the Protestant chaplains. We might describe the reactions in three ways. First, the fundamentalists fought back with the identical strategy that the Romans used; only, one must admit that their manners did not have the suave nature nor brilliant organization that characterized the Roman Catholic approach. Their sermons and teaching were basically anti-Catholic. They sought to recapture men for the Christian faith by pressure—the revival method. Their efforts did reach some of the men, but it is difficult to estimate the real effect. The second group of Protestants did little; they accepted all the Roman Catholic maneuvering with ease; they continued to apologize for their Christian faith both by their words and works; and as before, made little contribution in terms of real Christian action. The third group of Protestant chaplains did much. They began to search their minds to discover anew the Christian faith. Their preaching and teaching, even the form of their divine services, their church programs, changed. It did not become anti-Catholic; it became more Christian and the basic doctrines of the Christian faith became the message for all activities. Letters went to the various church boards for new and attractive pamphlets describing the Protestant Church; discussion groups were started; and on the whole, these Protestant chaplains stood their ground on all religious issues, apologizing to no one, and not allowing the Roman Catholic chaplains to use them nor their men for their purposes.

At this point the question can be asked, "Did these Protestant chaplains have any cooperation with the Roman Catholic chaplains in terms of religious work?" The answer is, "No!" A gulf seemed to exist, so vast that it could not be bridged. And that applies to the liberal Catholics too; for their hands were so tied to Roman policy that they were given no sense of freedom.

How Catholic Soldiers Reacted

Now let us look at the men—and by men, I mean both men and officers. The Roman Catholic men reacted in three ways. The first group was not affected at all by the new approach from Rome. They were the men who went to mass when they felt like it; it had little effect on their lives; and their principal reason seemed to be so that they could tell their parents at home, or their wives, that they had been to church. They heard little the priests were saying and took away very little. The second group was greatly influenced; they accepted the "great commission from Rome" and sought to bring back those who had slipped; they spread Roman Catholic literature throughout the camps and acted as missionaries to all the Protestants. They mouthed the words of the priests. When liberal Catholics attended a Protestant service because they wanted to, they reported it to the Roman Catholic priests. When any Roman Catholic played the organ, sang in a chapel choir, the Roman priest was notified and no matter how great a contribution was to be made, it was stopped.

The third group of Catholics provides a real contrast. They could not accept all that was said to them, and so they came to the Protestant chaplain and talked about it. When they were warned by the priest, they refused to cast aside their freedom and continued to attend Protestant services, discussion groups, and most of all—to search for something deeper than they had from their own faith. They did not quickly cast their faith aside. After months of thought and prayer a very few did join the Protestant fold, but most of them clung to the Roman faith and accepted only that which they wanted to; and added much from the heart of the Protestant faith.

How It Affected Protestants

The Protestant men reacted much as their own chaplains did. The fundamentalists were vigorous in their protest and quoted scripture at the Roman Catholic men so fast some of them lost their balance, became confused, and couldn't press their arguments. The fundamentalists also had a real sense of mission and distributed tracts; they organized Wednesday night prayer meetings with testimony and gospel songs. In contrast to the second, larger group of Protestants who saw no Roman Catholic maneuvering, who apologized for the faith they were supposed to believe in, these fundamentalists did affect some of the men and brought them into the Church, or back into the Church; they did not let the Roman Catholics have their way.

The last group of Protestants was greatly affected in an

entirely different way. They could not give set answers to Roman Catholic questions for they weren't sure they knew the answer. And in the ignorance, realized for the first time, they sought an answer in terms of the Christian faith. Some of them were helped by their chaplains, by divine services; others were hindered; some began to read pamphlets and books; others found the Bible their source of strength. As a result they realized that they knew almost nothing about something that they should have known intimately. For some this attitude was soon lost; but others are still pursuing the mystery of God and His meaning in life.

From Weakness to Strength

In conclusion, I would like to say that a real religious struggle existed in the midst of this world war. If chaplains seemed obsessed with fear in regard to Rome, it is only because they saw the Roman Church in action for the first time; they saw it so closely that they were able to watch and feel it destroy freedom and use any means to accomplish its own goal. This did one thing for Protestant chaplains and men—they felt the weaknesses of the Protestant Church, and in those weaknesses found a new and deeper strength, a strength which should lead to a greater and more significant Ecumenical Church.

The Church and Labor

By Lawrence S. Price
Pastor of Grace Church, Fremont, Ohio

THE CURRENT unrest in labor, and the demand that the Church concern herself about the issues crystallized in the situation, are all evidences of a broad forward march that today is taking place on the social front. Whenever social progress has occurred, labor has always been one of its first beneficiaries. However, the credit for much recent social progress has been largely assumed by the rising secularism of our times and this fact makes more easily understandable the critical attitude which many leaders in the social struggle hold toward the Church.

It is frequently charged that the attitude of the Church in society today is motivated by a desire to redeem the *status quo* simply in order to save its possessions and prestige. But a little historical reflection will indicate that in every age the Church has been the severest critic of society and existing social practices. Many writers have lately pointed out that the combined forces of the Hebrew-Christian tradition have completely changed a pagan indifference toward poverty and misery into a ministry of human uplift and that the whole motivation for popular education and the manifold public charities of our day have stemmed from those ancient wellsprings. Indeed, the whole stream of modern social engineering flows down from the heights upon which the prophets and apostles, and supremely their fulfillment in Christ, observed the human scene. Their emphasis upon the infinite value and dignity of human personality laid the basis for our modern democracy and that sense of freedom upon which the labor movement today rests.

Lynn Harold Hough observes that "the Church has been the guiding star of public officials whose leadership has uplifted the standards of nations and changed the life of the planet. It has given new ears and new eyes to the conscience of the world. When truly civilized men make judgments of right and wrong, they speak in a vocabulary which the Christian Church has given them. It has developed new muscles in those who have fought against tyranny. It has created a world-wide conscience which condemns the sins of the strong against the weak. When men criticize it, when they attack it, they must do so in the name of principles which the Church itself has given to mankind."

Church Not an Obstructionist

Obviously, then, the criticism which is made against the Church as being obstructionist in the matter of social progress is not a reasoned judgment. Rather it assumes the character of a slander on the part of those who can find no other weapon with which to attack the Church. And the attack reveals a deep and wide disagreement with both the methods and ultimate aims of the Church in the social struggle.

Specifically the Church is aware of the issues raised by labor at the moment and is generally sympathetic toward's labor's purposes. In the interest of brevity, the writer will omit the quotation of many official church body resolutions pledging support to labor in the present struggle. An American Lutheran Church district commission neatly analyzes the issues when it declares "The Church recognizes that because the capitalistic system has been corrupted by greed, acquisitiveness has been unduly stressed and a false standard of economic and social success set up under this system. This greed and its resultant ill the Church condemns."

Human Factor is Decision

Because the Church has not been active in the social struggle in the fashion demanded by some of labor's leaders does not mean that the Church has expended no effort in the laudable purpose of raising the standards of human life. The Church desires social change, but frequently differs in her methods and her ends. The one thing which secularism fails to perceive is that social changes are not made in terms of graphs, economic

theories, statistics and scales, but in terms of people. The ultimate success of any social proposal will depend upon the nature of the men and women who are to live under it.

When Paul looked at his generation thru the spectacles of the moral law of God, he saw how sadly righteousness, justice and liberty had been perverted. He understood that these concepts were only socially valid and useful when illuminated by the Law of God rather than the wishes of men. The Church does desire that justice, righteousness and liberty shall prevail in all human relationships. But while the Church sees these values in the light of the Law and the Gospel, secularism has its own definitions which grow out of a relative humanism. It is true, as has been said, that the climate of an age may be favorable to social and moral iniquity, but the course of the iniquity is not in the climate but in the heart of man. And the Church not only teaches the necessity of social reform but also prefers the power which alone can bring it to pass. And above and beyond all that, the Church proposes the ultimate social good in her concept of a Kingdom of God.

Capitalism in Losing Struggle

Sometimes social change moves in smaller cycles within a given orbit of history, but there are times when it moves out into an altogether new orbit. Feudalism marked one such orbit of social history; the Renaissance another; the Industrial Revolution of the 19th century another; and there is a creaking and groaning of the foundations of modern capitalism which suggests that the foundations are scarcely able any longer to support the social and economic institutions erected upon them. Characteristic of the present upheaval is the decline of capitalism and the ascendancy of labor and the struggle between the two.

In our country capitalism has produced a strong and prosperous nation which has at the same time subscribed to the doctrines of liberty, equality and fraternity. The fact that our capitalism has been infected, as one writer puts it, "with a profoundly unchristian moral taint" has not particularly disturbed the Church because those classes from which the Church has drawn its largest membership and most generous support are the classes that have been most benefitted by the prevailing form of the social order.

The anomaly of the situation lies in the fact that the ethical insights of the Christian religion, coupled with the political doctrine of the Constitution of the United States, should have produced a high type of social liberalism in American Christians which has not taken place. And now that the whole philosophy and procedure of capitalism is being caustically examined, the growing social revolution is based upon the conviction that the salvation of society does not lie in bolstering a decadent capitalism by compromise, political expedient and subterfuge, but rather by discarding it, since it is the basic cause of the social sickness of our western culture. This is the deeper issue of which the current labor unrest is but one erupting manifestation.

Church's Conscience Troubled

Now that the cry of a people who have lived under a measure of economic servitude is growing louder, the conscience of the Church is troubled and beginning to be stirred. The Church must set her house in order and decide some issues for herself. Are people more important than profits? Is service or self-interest to furnish the primary motive power for our economy? Shall the largest consideration be given to the well-being of the few or the many? If the Church is to stand in the tradition of the Old Testament prophets and of our Lord, the answer is simple.

And what an irony of history is would be, if the Eternal God would eventually use an irreligious land like Russia to demonstrate social righteousness only because the Church has ceased to be the Church! Secular social forces are young and vigorous today. They are making a bold bid for leadership. The ideals they proclaim, the vocabulary which they employ has been lifted from a heritage which the Church has produced. The line for the Church is marked out in these words, "The primary responsibility of the Church is to insist on the true relationship between spiritual and economic goods. Man cannot live without bread and he cannot live by bread alone. The highest form of human wealth is human fellowship, first with God and then with one another. To the establishment of this fellowship, this Kingdom of God, the whole economic order must be made subservient."

Why the Church Must Act

This is the great message of the Church. But if the Church remains silent, soon enough society will credit secularism with the motivation of the whole social struggle and the Church will deservedly go into eclipse. I sometimes feel that those who are trying to frighten the Church into opposing the rising omnicompetent State are trying to use the Church as a tool to preserve the *status quo* for the sake of a wealthy and powerful minority. There is no reason to believe that a more equitable distribution of the perquisites of life cannot be accomplished under a somewhat more socialized economy and that such a new order can give to the Church a place of high influence and honor, provided it is worthy of it. The spiritual genius of the Church is so fluid that, divested of its excessive institutionalism, it can survive and prosper in any kind of a political or social climate.

However, if I sense the attitude of labor toward the Church, it is one of impatience at the slowness with which the Church implements her ideals rather than any basic disagreement in purpose or aim. Phillip Murray has said, "Church and labor share a common ideal. Both believe in the sacredness of human personality." "But," he goes on to add, "we must spell these ideals out in terms of social action. Noble sentiments are not enough.

We must practice what we preach. A cause pursued with oratory alone is from the beginning a lost cause." Alfred Hoffman, another labor leader, says, "The Church is not fulfilling its complete mission as a powerful social force and religious agency unless it abandons the role of spectator and neutral and exercises its divine participation in helping to fit together the complex groupings in our society into a united whole."

Why the Church Hesitates

The reluctance of the Church to plunge into the fray is two-fold. On the one hand, it arises out of an imagined allegiance which the Church seems to feel toward the bourgeoise and, on the other hand, the Church's reluctance grows out of a real dilemma as to how best to proceed. The former fact has been starkly set forth in a report by the Ohio District Committee on Social Action of the American Lutheran Church.

It states: "In countries like ours where the Church is protected by law, is honored and prosperous, there is a very real temptation to bid for social prestige by rationalizing a strong bias for the traditional, the respectable, the reactionary. The Church becomes a mere bulwark of the *status quo,* opposing social progress and needed reform. It caters to the rich and to their greatest admirers, the upper middle class 'philistines.' It becomes apathetic to social injustice and inequity and has no sympathetic understanding of the aspirations of the submerged classes, the ostracised, the exploited, the underpaid and the underprivileged. The latent radicalism of the Christian ethic is toned down to a code of bourgeoise respectability."

Labor's Radical Leadership

This is indeed a severe indictment of a genetic weakness of the Church. But we must realize that, while desiring to do something, the Church is stymied by a practical dilemma. On the one hand, there is a genuine desire to do something to help those who constitute the rank and file of labor; while, on the other hand, the only way by which this can be accomplished under existing conditions is by giving aid and comfort to a small and vocal minority of labor leaders who constitute a radical political block which espouses un-American and revolutionary ideals and methods.

There is no doubt that the liberal influence in organized labor often has a Moscowish, anti-American, and sometimes even unchristian complexion. This group, which wields the power of labor and proposes to speak as the voice of labor, is sometimes not so much interested in social progress as in political power. And it is beneath the dignity and the destiny of the Church to become the tool of this minority. For the ultimate outcome of the revolution which they propose would not be that religiously derived concept of righteousness, justice and brotherhood for *all* which the Church espouses, but merely a shift of political power, with all its vicious implications, from those who now exercise and seek to retain it to those who now covet and seek to possess it. How to serve the laboring man without becoming the tool of radical elements in organized labor is the dilemma which confronts the Church.

What the Church Can Do

This brings up the question of the methods which the Church may employ in the present situation. They are two-fold, spiritual and political. There is no necessity to dwell upon the fact that the primary task of the Church is the conversion of sinners. That is assumed. However, it is important to point out that the basic problem in any social struggle is the problem of people; what kind they are and what kind they desire to be. The educational task of the Church becomes paramount at this point. Possessing the Word of God, which is to be a lamp unto our feet and a light upon our path, the Church must turn that light squarely and searchingly upon social issues and deal with them with all the fearlessness of the ancient prophets. The education of Christians in the civic and social virtues is definitely religious education. It may not be theological education, but life and religion are much more than theological, a fact which the last generation has become acutely aware of.

In addition to this analytical and directive function, the Church must continue her interest in the matter of physical relief to those who have suffered from the hazards of economic and social life. But, at the same time, the Church must not limit herself to mere philanthrophy, neglecting the basic causes which make the assistance necessary. The strength of the secular influence in the social conflict today is due largely to the fact that it has concerned itself with basic causes rather than temporary alleviation. And, at the same time, the State has assumed a paternalistic attitude toward society and become one vast welfare organization, preempting a function which until the turn of the century the Church widely exercised. The growing complexity of modern life, the intricate specialization of social treatment and allied trends make it impossible for the Church to compete with the State. This fact, however, dare not cause the Church to withdraw from the field. On the contrary, she must seek to integrate her program of philanthropy with that of the State and by this integration keep spiritual values constantly before the eye of civic and secular social agencies.

Must Champion Human Rights

Still further, where moral issues are at stake in any specific situation, the Church has the right and the duty to protest against any violation of the rights of men and the dignity of human persons. It is quite proper for the Church to support legislation which will improve working conditions and make more generally available leisure hours, recreational facilities, educational opportunities, and secure an annual wage which shall bring a greater degree of security than many have previously known.

One more thing which the Church can do is to encour-

age and give special training in our seminaries or elsewhere to those of the clergy which by temperment and disposition and background possess an aptitude for industrial relations. These men should then be placed in industrial areas where the impact of their influence would be clearly felt in local labor situations. In such positions they will frequently be useful in the arbitration of disputes and because of the objectivity which their training and profession give them, their presence and opinion will be welcomed and respected. The Presbyterian, the Episcopal and Roman Churches, to mention a few, are now following this procedure and gaining a voice in the councils of local labor organizations.

Maintaining an Objective Attitude

But whatever methods the Church may employ, one thing is certain. The Church must remain independent and objective in her attitude. In the present labor struggle extending now well over a generation, the righteousness of the cause has unquestionably been on the side of labor. Not all the methods employed, or all the demands made by labor have been righteous, but the basic intention to give to every man, woman and child the human right to a full and secure existence had been righteous. This does not mean that all the rights are on the side of labor. Management has its definite rights, as well. And above and beyond all this, there is the matter of the public welfare, a matter which transcends all others. On the average, industrial employment in a community is about 25 per cent of the total local employment. In a highly organized labor community where management is equally well organized, the danger is that this vast army of workers who are by their own choice not organized—the 75 per cent—will be forgotten. These disciples of independence are also entitled to protection against the danger of discrimination. Both organized and unorganized workers, management and consumers are entitled to equal protection and consideration.

To occupy a position of neutrality in the resolution of these class conflicts is the peculiar function of the Church. For she has an objective standard by which all causes may be measured and weighed—the Word of God. To let that Word speak, to sell her soul to no political or economic group—this is what is required of the Church by God to whom she is solely responsible.

What Some Churches Have Done

At this point I could digress to cite specific instances where the Church through industrial parishes and institutes has definitely entered the field of local social relations and exercised a fine and greatly appreciated ministry. There is, for example, the Labor Temple in New York, a Presbyterian venture; and the Mullenbach Institute in Chicago, a Congregational enterprise; and the program of the Salem Evangelical Church in Buffalo, N. Y., which is an Evangelical parish. And in addition to all of these experiments in the field of church labor relations, there is the powerfully organized and thoughtfully planned invasion of the field by the Roman Catholic Church.

It should be noted, though, that a large segment of labor is frankly sceptical concerning the integrity of the Roman Catholic Church's motives and feels that their aim is to use labor for the secular and political advantage of the Roman Church. At the present moment it seems as though Protestant offices are more warmly welcomed than Roman Catholic. For while a generation ago the bulk of industrial workers came from the centers of central Europe which were Roman Catholic, the new war workers have been largely negroes, farmers, and white collar workers. And these groups have been the centers of the Protestant population in our country.

The Gospel of Changed Hearts

But after all these factors have been evaluated, the heart and center of the problem still remains untouched. The point at which the Church can offer her most effective ministry still remains. It has been perfectly described by a fine paragraph in a recent book by Dr. Conrad Bergendoff.

He says: "Jesus Christ eventually disrupted the Roman Empire. He did it as the small insignificant roots of a tree gradually split apart a mighty rock. Men reborn in the Spirit of God brought about a new community. It is always men and women that make the social structure. As are the individuals, so the society becomes. For the world of today the Word of God has this message, that the slow, imperceptible change of the individual heart is the way and the only enduring way in which the Kingdom of God enters the present world order. Long ago, Olavus Petri, the Swedish Reformer, remarked that is is easier to reform men's altars than their hearts. Today we might say that the reformation of our legislative halls is easier than the reformation of our hearts. Ultimately the issues of life spring from the heart. No plan which starts from any other point than the re-creation of the heart will do much more than move the furniture of the heart around. Only faith in Christ changes the nature of the heart. The Word of God in the world today is a word of faith in Christ alone able to bring forth new hearts, new heavens and a new earth."

Leadership Training on the College Campus

By Victor R. Pearson
Augustana College, Rock Island, Ill.

OUR subject has to do with Leadership Training. It suggests that leadership training be studied from the viewpoint of the Lutheran Students Association of America and other campus Christian groups. The question is asked: "How can the L. S. A. A. and other Christian groups on the campus provide post-college congregational leadership for the Luther Leagues and for Parish Education?"

I. Definition of Leadership

Leadership is defined differently in social, political and religious life. Let us consider three definitions:

1. Some define leadership as *power.* A man, through the process of experience and education, discovers that he possesses something that others do not have. It is easy for him to get others to listen to what he has to say. He, therefore, decides to impose his will on others and makes them think as he does.

2. Some define leadership as *position.* A man discovers that he has ability to govern. It is easy for him to organize, to outline a definite plan of action, to shape circumstances and lives to suit and accomplish his purpose.

3. Some define leadership as *ability to inspire others.* We think here of men like E. Stanley Jones or Toyohiko Kagawa. They are men of great faith and high hopes for humanity. The earnestness of their faith constitutes their power for leadership.

From these and further considerations we might agree that a leader is a person who has studied out and found the answer to the problem of human need. A leader is a person who is able to show others how they are benefitted by a certain specific course of action and who is able to guide them to the accomplishment of this purpose or end of life. A recent writer has defined leadership as "the activity of influencing people to cooperate toward some goal which they come to find desirable." Leadership is interested in how to get people to work together for a common end effectively and happily. The leader is interested in result, but also in the process by which the result is attained. To select, train and support such leadership as this in our churches is the challenge and the God-given task of the Church-related college.

II. The Art of Leadership Training

The task of leadership training, i. e., the task of influencing others, requires skill in creating desires, in stirring motives, and in guiding action. To help people to see the worthwhileness of a given venture, to stimulate within them the right motives for service, and to mold them in such a way as will make it possible for them to work together is an art in itself. There is an art in building "esprit de corps" in church life as well as in army life. The church leader must necessarily win the confidence of his followers. The church leader must be able to state clearly his ideas and ideals. The church leader must be a comrade, not a boss. The church leader must have an undaunted faith in God—he must practice the presence of God. He must, with his followers, have power to enter often into the fellowship of God, the Father, the Son, and the Holy Spirit.

If leadership is an art, and I think we agree that it is, then it requires education. That we might see more clearly the direction of this education, I append here certain objectives for education in religious leadership suggested by the International Journal of Religious Education.

1. The Christian leader should be skillful in interpreting the contributions of the past in their bearing on the present needs of humanity.

2. The effective Christian leader should know how to arouse creative purposing in those with whom he shares his fellowship.

3. The Christian leader is willing and able to lead his followers to actual participation in seeking to finish the unfinished task of the Kingdom.

4. The Christian leader is skillful in helping others to discover from their common experience together, meanings which have "drives" for their lives.

III. Agencies for Leadership Training

In the providence of God and in the history of man, the priesthood of the Church has been charged with the responsibility of religious leadership. In days like these we are realizing how inadequate and impotent this priestly leadership of the past has been. Christian leadership has to a great extent failed in Germany, in England, in America, and in other parts of the earth. The future of Christianity depends not only on the priesthood, but on the laity as well. Professional leadership is certainly necessary, but laymen must be aroused to take ahold of the task of Christian leadership in our postwar world. One of the chief opportunities of the Christian college lies in recruiting, educating and supplying this great need. The church college must awaken to see this need

and to prepare lay leadership for the Christian Church and for the communities in which we live, for the state, the nation and the world. When this is done we will pray more sincerely: "Thy Kingdom come, Thy will be done on earth as it is in heaven."

A very definite step toward the realization of our responsibility for leadership training was taken at the Inter-church Student Conference held at Naperville, Illinois, in February of 1941. At this meeting a thorough study was made of the Christian community. Much time was spent in the discussion of the question as to how church college students can cooperatively develop the Christian community on the college campus. It was finally decided that this question can best be met by further emphasis on such items as:

1. *Individual spiritual discipline*
2. *Intellectual understandings*
3. *Courses in leadership training*
4. *Constructive social action*
5. *A world-wide program*

What Leadership Program Requires

If the reader has in his library files a copy of the February (1941) number of *Christian Education* he will find on page 149 seq, a clear outline of the Commission's agreements on what constitutes an adequate student religious leadership training program. Lack of space makes it impossible for me to give herewith an outline of this six-page agreement, but all interested in this subject should study the report.

1. First, we must have before us a definite realization of the need for leadership training. On many campuses the Church makes no conscious effort to produce Christian student leadership. All campuses give opportunity for organizational leadership, committee work, deputations, conferences and inspirational meetings. But on very few campuses are these activities coordinated and operated under a conscious plan and specific organization. What we need on our campuses, if we are to develop adequate and efficient leadership, is a definite, well-organized scheme of leadership training.

Specific Courses Needed

2. The second agency for producing an effective training program for post-college congregational and parish education leadership lies in specific courses in leadership training. Bible courses are fundamental in the church-related college curriculum and in the campus church religious educational program, but to these must be added courses and classes in leadership training where such subjects as Christian religious education can be studied. The course must include: (1) History and objectives of religious education, (2) Methods and materials of religious education, (3) Worship and education in worship, (4) Leadership and leadership education. To think of leadership exclusive of courses in leadership training is to neglect the very fundamental principles of the educational process. The three parts which leadership and leadership education should include are:

1. The Theory of Religious Education (The Lutheran Theory)
2. Organization and Program Building
   a. What is the function of the Church in modern society?
   b. What is the program of Christian education?
   c. How shall the Church be organized for Christian education?
   d. What influences of modern life are affecting youth most?
   e. What program has the Church for meeting the needs of youth?
   f. How shall young people be provided with suitable fellowship and recreational activities?
   g. How shall young people be trained for social action?
3. Supervision of the Program of Christian Education
   a. What is the purpose and method of supervision?
   b. How may the educational program be improved?
   c. How may classroom teaching be improved?
   d. How may worship-training and worship-experience be improved?
   e. How may service activities and the recreational program be improved?

Most colleges and universities will have no difficulty in setting up such specialized training courses as are here suggested. Regular college credit will be granted without question. Our Lutheran young people will be interested in these courses and out of them will come young men and young women who will be well informed and equipped to take up the task which God and His Church demand of them. Our churches definitely need Luther League and parish education leadership. If this leadership is to be efficient, we must provide educational training for efficiency.

Must Put Students to Work

3. The third agency for leadership training is the L. S. A. A. and other religious groups on the college or university campus. The justification for any leadership training program is *"the conviction that campus leadership is essentially training for lay leadership"* in the local churches during and after college days. If the students are to maintain an interest in the Church, if they are to resume active church leadership upon return from college to their home communities, the Religious Activities Board or the campus church must plan a leadership program which is both attractive and interesting to students.

On our campus at Augustana the Religious Activities Board seeks to direct such work-activity as will interest the students and will give them the satisfaction of expressing their religious faith. The Bible classes, the devotions group, the L. S. A. A., the Concordia Society, and the Foreign Missionary Society each promote the functional and expressional activities which their respective

names suggest. I append hereto an outline of some of the stated work done by various organizations of our Religious Activities Board:

Deputation Work at Augustana

1. Rock Island T. B. Sanitarium, Sunday morning service, two boys and two girls.
2. Rock Island County Jail, Sunday morning service, four men students.
3. Life Line Institute
   Recreation program, daily 7 - 9 P. M.
   Supervision in wood carving, carpentry, and athletics, two boys and two girls.
4. Rock Island Rescue Mission,
   Sunday evening service and Sunday school,
   two boys and three girls.
5. Moline Lutheran Hospital, Sunday morning service, one seminary student.
6. Mental Institution at Watertown.
   Sunday afternoon service, two boys and two girls.
7. Bethany Orphans' Home,
   Sunday evening program, two boys and two girls.
8. Rock Island County Child Evangelism.
   These clubs meet week-days after school in private homes. This work is a feeder for the Sunday school. Six of our girls are interested in this program.

Besides this stated Christian activity in which many of our students are engaged, there are such regular meetings as the Sunday vesper service on the campus, which gives the students in charge the opportunity and responsibility of actually putting on a service of their very own. Thirty young organists, many soloists and several young men have served their Lord for the first time in these vesper meetings in the chapel.

Thus the religious organizations on our campus are made testing and training schools for post-college congregational leadership for Luther League and parish education.

Value in Sense of Unity

4. One more fact. Leadership training for post-college leaders should be provided by the L. S. A. A. and other student organizations along the line also of wider fellowship and with other Christian and social groups than our own. The L. S. A. A. and other Ashrams and student conventions have helped many a young person to feel that the strength of Christianity is in unity. The deputation work in prisons and hospitals, the educational work in Life Line and City Refuge Missions, the challenge of the E. Stanley Jones meetings on our campus all have aided us in giving our students the vision of the urgency of the Christian Gospel.

The ultimate solution of the racial problem, the hope of securing a just and a durable peace, the task of world rehabilitation and reconstruction will never be found in the pathway of isolationism. Leadership training for post-college congregational leadership in Luther Leagues and parish education must include a better understanding of world problems and of the best methods of dealing with them—the cultivation of a world outlook and international-mindedness. Our Christian colleges, the L. S. A. A., and all other religious groups on our campuses, must increasingly serve as training schools for students to help them see the universality of Christianity, and how this universality, so well expressed in the symbol of the Cross, is the only hope of salvation for a weary and war-torn world.

Missions Paying Dividends

By Grove H. Patterson*
Editor of the Toledo, Ohio, Blade

I HAVE JUST RETURNED from a 17,000-mile trip to and through the Far East. As a newspaper man and an observer, trying to be objective and unprejudiced and not seeking to prove a preconceived theory but to find facts, I looked about.

I have seen something of Japan, of Korea, of China and the Philippine Islands. I came back with two or three conclusions, two or three convictions, indeed, that I never had before. The one I am going to talk about today was not built out of wishful thinking. It was not built out of hope and faith. It was built out of simple observation, out of the experience of men who know, and out of obvious facts. But the facts, it seems to me, have not received the comment, the publicity, that they deserve.

Paying Heavy Dividends

Now, what is this simple conclusion that I have arrived at? Here is the answer. It is my conviction that the missionary movement in the Far East, sponsored and supported by the Christian Churches of the Western World, is now paying heavy dividends. I must confess that personally I have not had as much interest in and as much enthusiasm for the cause of missions abroad as I probably should have had.

I have heard the same old question many times: "What's the good of sending our money to support missionaries in the foreign field? What good are they doing?" I suppose we newspaper people are sometimes a little on the hard-boiled side. I probably have asked those questions myself. But if I wasn't too well sold on missions when I went to Japan and Korea and China, I had at least a healthy curiosity.

* An address prepared for the Foreign Missions Conference of North America.

Instead of going to the missionaries themselves for the answers, I went to war correspondents, to State Department men, to Army and Navy officers. I also went to the natives. Never once in that long journey did I hear one word of criticism of the missionary movement. Everywhere I heard praise for what the Christian missionaries had done for the people of the Far East.

Christians Are Leaders in Japan

Now, what do I mean when I say the missionary movement is today paying dividends in Japan, Korea, China, and the Philippine Islands? Let me speak of Japan first. I mean that the members of the Christian Church are in the leadership and forefront of that amazing program for a new Japan that is being translated into reality by the executive genius of one of the greatest men of our times; indeed, in my opinion, one of the great men in American history, General Douglas MacArthur.

What General MacArthur is doing in Japan is almost too astonishing to comprehend when one first has an opportunity to see it. His directives have been completely devastating to the old Japan. With the stroke of the pen he has done away with Shintoism, that fanatical union of super-patriotism and emperor worship, as a state religion. With a stroke of the pen he has broken the power of the five great families which for generations owned and controlled the giant banks and financial interests and industrial plants of Japan. No more do the houses of Mitsui and Mitsubishi, and the others, own the country.

With a single directive does he cause the school books of Japan to be rewritten. More than that, by a single order, he suspends the teaching of Japanese history in the schools of Japan. New textbooks, which will not be based upon legend and mythology, can be written.

The old cabinet is gone. The old Parliament or Diet is on the way out. A new constitution has been written and General MacArthur has approved it. Personally, I have an idea he wrote it himself. Suddenly, without being told to do it, the Emperor issues an amazing statement. He tells his people that the idea that he is or ever was a god is all wrong. Just an invention, he says, by evil men who sought unearthly power. I laughed when one of my friends said the reason Hirohito says he is not a god is because he has discovered that General MacArthur is!

Y.M.C.A. a Powerful Factor

To the aid of the Christian Church in Japan, in fact a missionary movement in itself, has come the deeply influential Young Men's Christian Association. For many years the Y.M.C.A. has been strong in Japan. Modern associations in the American manner have been operating in 10 Japanese cities. Despite the heavy damage by bombing, eight of them carry on today. The spirit for service, for rebuilding and expansion on the part of the Japanese secretaries of the Y is beautiful to see. Here again in the Y.M.C.A. work are many of the foremost collaborators with General MacArthur in the great cause of bringing to Japan a new political, economic and social system.

What I've said for Japan goes for Korea and China. Indeed, the activities of the missionaries through the years in Korea has, I was told, given the Christian Church a power and an influence in that country far disproportionate to its membership.

In China I saw what I saw in Japan. Church men and church women, the products of the missionaries from America and Europe, are out in front in the mighty effort to bring in China a unified, representative, democratic government. Especially did I hear educated Chinese persons praise the magnificent service of medical missionaries.

Testimony of Chinese Editor

I spent an evening with one of the most brilliant Chinese gentlemen I have ever known. He is the editor of one of the popular newspapers in Shanghai—a big newspaper—for Shanghai is a city of four and one-half millions. This Chinese editor is not a Christian, but he was completely generous in his praise of the missionary movement, especially of all that the medical missionaries have done and are doing for his country.

In Shanghai I talked to old China hands, Europeans or Americans who had been out there for most of a lifetime. Many of them were far from orthodox or even liberal Christians in the theological sense. They were men not found in the pews of any of the excellent churches in Shanghai, but without exception they felt the missionaries had done and were doing an extremely useful work for China.

Christians are well up in the leadership of the long and difficult task of giving China a unified government. You may have read fairly recently that two sons of the Generalissimo have been baptized. And he and Mme. Chiang Kai Shek are members of a Christian Church in Shanghai, although they have lived for several years in the temporary capital of Chungking.

Yes, I say again in conclusion, with complete conviction, that the missionary movement is now paying its heaviest dividends. If you have been indifferent to Foreign Missions, go to the Far East and I predict you will be converted.

Why Not a Merger?

By C. F. Hafermann
Pastor of American Lutheran Church, Danforth, Ill.

CAN YOU VISUALIZE a large group of Lutherans, representing the various synods comprising the National Lutheran Council, assembled for the purpose of uniting their forces into an organic union? Can you imagine committees, meeting far into the night, determining what steps must be taken before such a union can be consummated? Can you imagine petty jealousies, personal ambitions, and bigoted loyalties trying their utmost to hinder such a union? Can you finally imagine how this entire group will be faced with this one vital question: "Where do we stand in regard to the Word of God?" Will they humble themselves like Luther and be found worthy to belong to the Church bearing his name? Will they be willing to say with Luther, that the Lord does not speak through the Church but only through the inspired Word as represented in our Lutheran Confessions? Will they be strong enough to draft a constitution, which demands wholehearted allegiance to the Word?

Pray God that when such a day comes we may not merely pledge our loyalty anew on paper, but that we may have the true doctrine written deeply in our hearts and souls.

When such a day comes (and we hope it comes before social or political upheavals catch us unawares and force such an issue), we must not seek to build with the "wisdom of the world, which is foolishness with God." We must build on the Word, which has a risen and living Christ as its center. If we build on the wisdom of man, all our efforts are in vain and, when tried by fire, will soon be consumed. **Verbum Dei manet in aeternum!**

Necessity of Planned Program

When the time for a merger comes, be it five, ten, or even more years hence, shall we be found prepared to face all the issues involved? It is true that commissions are now at work to accomplish doctrinal unity; considerable headway is also being made to accomplish uniformity of practice, for we certainly want to retain church discipline within the future Lutheran Church of America. But we believe that the commissions appointed by the synods ought also to consider the practical problems involved, lest when the time to merge comes, we are found entirely unprepared. It may take years to formulate a constitution for a united Lutheran Church even after doctrinal agreement has been reached. This article wishes to treat some of the practical aspects of a contemplated merger and wishes to stimulate the synods to the degree that they may empower their commissions to act along these lines. Troublous times call for action and wholehearted cooperation. We Lutherans pride ourselves in "reaching over the fence and grasping hands." Have we not reached over the fence long enough? Perhaps it is time to take down some fences and walls of partition between us.

It is apparent that a desire for Lutheran unity exists in the National Lutheran Council. The minutes of all important conventions express this desire. In the Lutheran World Almanac we find Dr. Bersell, president of the Augustana Synod, closing a synopsis characterizing his synod with these words: "Its interest in Lutheran cooperation is keen. Its desire for ultimate Lutheran union is sincere." We quote Dr. Greever, writing for the U. L. C. A.: "The United Lutheran Church has continued to declare itself ready and eager for union with all other bodies which officially subscribe to the historical Lutheran Confessions of faith, and to work out the solution of changing problems in practice by the application of Christian principles according to the Evangelical conception of life."

Would Strengthen Institutions

These men evidently do not believe in forcing the issue. Surely the clergy and laity of every synod comprising the National Lutheran Council should be informed and have the opportunity to express their desire by vote before a merger is attempted. A forced merger at the expense of constructive work of generations is far more harmful to the Lutheran Church in America than no merger. Neither does a merger mean a promiscuous closing of institutions, be they book concerns, colleges, seminaries or institutions of mercy. A general geographic survey reveals that this is not necessary. On the other hand, many institutions can be strengthened if a merger is consummated, for then they can draw from a larger Lutheran constituency in their immediate vicinity.

It is apparent that a careful study of geographical locations must be made, before two-thirds of the Lutherans in America unite. It has always been a handicap for many of our synods to have their congregations scattered from coast to coast and from Canada to Mexico. It was not always easy to get united action. Furthermore, it stands to reason that our clergy and the congregations which they serve are going to show a greater interest in local affairs than in those several thousand miles away. For example, a Lutheran congregation in Illinois will give more consideration to Carthage or Augustana Col-

lege than to a far-away institution found in Pennsylvania. The same holds true of home missions, theological seminaries and institutions of mercy. All the above mentioned factors lead us to consider four points relative to a future merger.

A New Approach to Union

1. It is evident that there should be an amalgamation of all synods and that a new constitution be adopted.

The constitution of the U. L. C. A., under Article IV, Section 2, says: "Any Evangelical Lutheran Synod applying for admission which has accepted this constitution with its Doctrinal Basis as set forth in Article II, and whose constitution has been approved by the Executive Board, may be received into membership by a majority vote at any regular convention." According to this constitution, the other eight synods comprising the National Lutheran Council may apply for membership in the U. L. C. A. to consummate a merger. However, this would leave room for endless arguments in years to come in respect to geographical boundaries. Furthermore, the question of church polity would not be solved. In adopting a constitution each group certainly shall have something worthwhile to contribute. The church polity of the Augustana Synod, for example, seems to be the best we can find in America among the Lutherans. They have an interested laity for one, because the laity has fair representation and voice at their conventions; this can not be said of all other synods.

We believe, therefore, that a new constitution for congregations, should be offered to all congregations belonging to the National Lutheran Council in the event of a merger. It is essential that it should be a constitution that does not deal in generalities but one that is very specific and applicable for the time in which we live.

The same holds true of a constitution for the Church at large. We do not doubt that the doctrinal basis of such a constitution will be clearly defined and Biblical. However, lest it become just another "scrap of paper," let provision be made that every pastor, and what is more important, also every teacher who instructs our future pastors, declare their loyalty to such a constitution both verbally and in writing.

Would Follow Kieffer's Plan

2. We propose dividing the National Lutheran Council into zones similar to those suggested by the late Dr. Kieffer in the Lutheran World Almanac of 1934-1937.

We do not want a super-organization. Neither do we want a Church where unevangelical law takes the place of evangelical freedom. But we believe the Lord wants order in the Church; He expects us at least to try to establish a Church without spot or blemish. We are writing these proprosals in that spirit.

Now, what kind of a picture would the Lutheran Church of America present, if the National Lutheran Council were grouped into nine zones in the United States and one in Canada?

Zone one comprises the State of New York, all New England States, a small portion of Northeastern Pennsylvania and Northern New Jersey. Here we find three colleges: Wagner at Grymes Hill, New York, Hartwick at Oneonta, New York, and Upsala at East Orange, New Jersey. There is one seminary, Hartwick at Brooklyn. The confirmed membership of this zone is about 200,000.

Zone two comprises Pennsylvania, Southern New Jersey, Delaware, Maryland and West Virginia. Pennsylvania has more Lutherans than any other state. The four colleges in this zone are Gettysburg at Gettysburg, Pa.; Susquehanna at Selingsgrove, Pa.; Muhlenberg at Allentown, Pa.; and Thiel at Greenville, Pa. The two seminaries are the Lutheran Theological Seminary at Gettysburg and the Lutheran Theological Seminary at Philadelphia. This zone has more than 450,000 confirmed members and is the largest numerically.

Zone three comprises Virginia, North and South Carolina, Eastern Tennessee, Georgia, Alabama, Mississippi, Louisiana and Florida. Some of these states have very few congregations, by far the larger number being in Virginia and the Carolinas. There are three colleges: Roanoke, at Salem, Va.; Lenoir Rhyne at Hickory, N. C., and Newberry at Newberry, S. C. Lutheran Theological seminary at Columbia, S. C., has furnished most of the pastors. There are approximately 70,000 confirmed members.

Zone four comprises Ohio, Indiana, Michigan, Kentucky and Western Tennessee. The state of Ohio contains the two colleges and seminaries; Wittenberg College and Hamma Divinity School are located at Springfield; Capital University and Capital University Seminary are in Columbus. Taking into consideration the location of the congregations and institutions, as well as numerical strength, a zone of this type is the ideal working unit for the Church. There are about 250,000 confirmed members.

Zone five is likewise fortunate in regard to location of its institutions and numerical strength. It comprises the states of Illinois, Iowa, and the greater part of Missouri. We have Carthage College at Carthage, Illinois; Augustana at Rock Island, Illinois; Wartburg College at Waverly, Iowa, and Luther College at Decorah, Iowa. There are also four seminaries: Chicago Lutheran Theological Seminary at Maywood, Illinois; Wartburg Seminary at Dubuque, Iowa; Augustana Seminary at Rock Island, Illinois, and Grand View Theological Seminary at Des Moines, Iowa. There are about 250,000 confirmed members in this zone.

Zone six comprises Wisconsin and Minnesota, where our Scandinavian churches are strongly represented. We find St. Olaf College at Northfield, Minnesota; Augsburg College at Minneapolis, Minnesota; Gustavus Adolphus at St. Peter, Minnesota, and Concordia at Moorhead, Minnesota. The three seminaries are all located in the twin-cities: Luther Theological Seminary at St. Paul and

Augsburg Seminary and Northwestern Lutheran Theological Seminary at Minneapolis. There are 400,000 confirmed members in this zone.

Zone seven includes North and South Dakota, Montana, and Wyoming. There is one College, Augustana at Sioux Falls, S. D. However, Concordia at Moorhead, Minnesota, across the state line at Fargo, N. D., undoubtedly receives most of her students from this zone. There is no seminary. Heretofore, students preparing for the ministry attended at Dubuque, Iowa, and in the twin-cities to receive their theological training. There are about 150,000 confirmed members in this zone.

Zone eight, according to Dr. Kieffer, comprises a vast territory and includes Texas, Arkansas, Oklahoma, western Missouri, Kansas, Nebraska, Colorado, Utah, New Mexico and Arizona. However, the National Lutheran Council does not have more than 130,000 confirmed members in this territory. There are three colleges: Dana College at Blair, Nebraska; Bethany at Lindsborg, Kansas, and Midland at Fremont, Nebraska. The two seminaries are Trinity Theological Seminary at Blair and Western Theological Seminary at Fremont, Nebraska. Perhaps this zone could be divided into two sections.

Zone nine takes us to the Pacific coast and includes California, Oregon, Washington and Idaho. Here we have Pacific Theological Seminary at Seattle, Washington and Pacific Lutheran College at Parkland, Washington. There are about 50,000 confirmed members in this zone.

In Canada we have Waterloo College at Waterloo, Ontario, and Waterloo Theological Seminary is also located there. Another seminary is at Saskatoon, Sask. The exact membership in Canada is difficult to ascertain but there are approximately 100,000 confirmed members in this zone.

Colleges Happily Located

We give this rather comprehensive picture of the colleges and seminaries in each zone to show how fortunately they are located geographically. With the exception of the state of Texas, the average Lutheran student would not have to go far to find a Lutheran College. Furthermore, the American Lutheran Church now has a junior college in Texas which may soon become a senior college. It is quite natural that a certain amount of loyalty and sentiment is found with the average alumnus of a school. He becomes suspicious and resentful at the least hint that his favorite school may be closed. The distant as well as the more recent past reveals what unrest can be created in the Church on account of institutions of learning.

What would a merger do to our colleges and seminaries? We believe they can be strengthened. At present the American Lutheran Church has no college in the state of Illinois, one of her strong districts. From one congregation alone we have seen from four to six students attend our state schools annually during the past ten years. They were not interested in Carthage and Augustana Colleges; perhaps they never even heard of these schools. They were not solicited lest the Augustana Synod or the U. L. C. A. infringe upon territory belonging to the American Lutheran Church. Yet these students like countless others, go to our state schools because they are more conveniently located. As soon as Lutherans in Illinois belong to the same church body, their interest in the Lutheran colleges of Illinois will increase. This holds true in many other states. The interest of the individual naturally centers around his immediate vicinity. That is one reason why our institutions may be strengthened rather than weakened by a merger. It is likewise becoming evident that pastors are fraternizing to a greater degree in their immediate vicinity with the Lutheran clergy of various synods. Local conferences have informal meetings to which pastors of the Scandinavian synods, the American Lutheran Church, and the United Lutheran Church belong. These same pastors may never see or even hear of their fellow-clergy belonging to their own church body living several thousand miles away.

Must Have Same Church Policy

3. It is evident that a uniform church government, with the congregation as the unit, must be the same in every zone in order to have one Lutheran Church merge from the eight bodies constituting the National Lutheran Council.

Each zone within the proposed Church must of necessity constitute a definite unit; all must be governed by the same church policy, having the same constitution. The zones may again be divided into districts of about 50,000 confirmed members. That would enable every congregation to have a voice in district affairs and about one out of ten, depending on their size, in zone affairs. How often the entire Church should meet and be represented is not easy to determine. The chief work of the Church undoubtedly can best be governed by zones and districts, leaving to a general convention general supervision only.

In the Lutheran Church of America the congregational form of church government has been in vogue from the beginning. No doubt it will stay. In fairness to the congregations, uniformity of practice should be upheld. Every congregation should at least be given the opportunity to adopt the same constitution. The Church cannot function smoothly unless there is life in the congregation; if the individual unit is weak, the entire structure suffers. To assure the future of Lutheranism in America, there must be a cooperation between the Church at large and the individual congregation. In this changing world, the life of the average church member has also changed. There was a time when members followed the doctrinal differences between Synods with avid interest. That time is passed. Nevertheless, we believe that our laymen are as interested as our clergy to keep conservative Lutheranism in the Lutheran Church of America. They will be the first to welcome a constitution which assures them of this. They will be glad to have a church council work hand in hand with district officials.

Church and Congregation

We do not wish to make this a doctrinal dissertation, but we believe that a word from the dogmatician, Theodosius Harnack, is in place to show how there must be cooperation between the individual congregation and the Church at large. He says: "The Church can be grouped into an outward organization without losing her inward truth. She must do this; she must of necessity take part in establishing order and discipline for the sake of cooperation. However, she can do this only in such a way that she does not change or deny her nature and purpose. Her church polity dare not neglect the means of grace and salvation, or she will destroy herself. True Scriptural faith knows that the individual congregations, as well as the individual Christians who comprise them, have been born out of the true Church, have the Church above them, and only stand in the relationship of a member. Such faith furthermore realizes that the ministry, which the congregations have in their midst, is not a congregational office (Gemeindeamt) but an office of Christ and of the Church. Such faith knows that it is inwardly united with other congregations of like faith and confessions. Such faith cannot do otherwise, it must have the urge and must willingly clasp hands to organize all congregations into a group where good order and Christian life are maintained to uphold the Church composed of local congregations. Such faith will do this without harming evangelical freedom and will not cater to unevangelical law. For it knows the will of the Lord, that the congregations must keep the unity of the Spirit in the bond of peace; also that the Lord is ruler of all—time, space, order and right—and uses them in His service to uphold the nature and purpose of the Church and to build up congregations to the glory of the Lord."

Why Not in This Generation?

4. The difficulties we face in merging can be overcome with the Lord's help, who has given the Church men capable of wrestling with these problems.

According to all outward appearances, the National Lutheran Council will some day be one Lutheran Church; if not in this generation, perhaps in the next. We who are interested in conservative Lutheranism might well entrust the problems of merging to the men God has given the Lutheran Church in this generation. Our leaders not only have the experience of past mergers, but they also can be trusted to lay a foundation for sound Lutheranism. The past twenty-five years have seen considerable progress toward Lutheran unity; the Norwegian Lutheran Church was established in 1917, the U. L. C. A. in 1918, the A. L. C. in 1930, and the American Lutheran Conference the same year. Many of the men who were active in consummating these mergers are still with us. Their experience certainly is valuable. The constitutions they formulated speak for themselves revealing that they took their task seriously and with the conviction that confessional Lutheranism is based on the inspired Word.

There will also be legal and financial difficulties. We have willing, conscientious and efficient laymen, who in cooperation with our stewardship departments, can be entrusted to solve these problems.

The integrity of the Lutheran Churches in America has been tested in the past decades. With few exceptions, the leading men of the American Lutheran Conference and of the U. L. C. A. are conservative Lutherans. If it is true that the majority of pious, God-fearing, believing Lutherans want a united Church, the opportune time to merge certainly seems to be in the near future. If this comes to pass, may our heavenly Father continue to be with our leaders and grant them a large measure of His Holy Spirit.

Kagawa's Wartime Stand *

By Richard T. Baker

Copyright 1946 by Religious News Service

TOKYO—An American correspondent who reached Kagawa shortly after the occupation began asked him, "Are you glad Japan was defeated?" He replied, "No, sir! I wish I had rather died."

Kagawa has two explanations of this remark. In the first place, he says, "At the outbreak of the war I had felt so strongly that if only I could go out into the Pacific and die on the cross as Jesus died, it might be I could bring about reconciliation between the two countries. My mind was full of this vision, and without realizing that the friend I was talking to would not understand, I simply said, 'I wish I had rather died.' I meant really, 'died on the cross of Christ.' The correspondent then published that I would rather die simply because Japan had lost the war. The agony of my heart, however, is not so simple."

In the second place, he maintains that he as a Japanese could not answer, "Yes," to the correspondent's question and keep his following among the people. "If I were one who could rejoice over the defeat of my own country," he says, "the Japanese public would certainly have revolted against me and all our Christian activities would have been stopped."

Would Express Repentance

He explains his attitude a bit more fully in a written statement: "The war ended at last. Japan made a complete surrender. However, I am not glad that Japan was defeated. Only I could not have been happy either if Japan had won the war. I have been to China to express my repentance to her people, and I wish I could express my repentance to the American people too. The moral degeneration of the Japanese people has been tremendous. I think if we ever had won the war with this moral deterioration among the people the whole of Asia must have been thrown into the worst stage of corruption. From this point of view there is a definite reason why Japan lost the war."

Yet, recently, to my question, "Do you think Japan is better off under the occupation than she was during the war?" he answered unequivocally, "Yes."

Was Regarded as Traitor

Kagawa's broadcasts at the time of the San Francisco Conference were for a special propagandistic purpose and this he was well aware of and agreeable to. Earlier, broadcasts from America had identified Kagawa as a likely candidate for heading the government of Japan when the Americans invaded the islands. This word ran around Tokyo and blackened Kagawa's reputation greatly. It marked him as a dangerous subject in the eyes of the military police and the military government. "I thought I would certainly be given the death penalty as a traitor to my own country," he says. "At that critical moment I decided to stand up and defend myself against this crooked propaganda."

Therefore, Kagawa did go on the air, and it suited his purposes to make it clear that he was no friend of the enemy. Every Saturday during UNCIO he broadcast from Radio Tokyo wishing success to the conference, but chiding the United Nations on the folly of trying to set up a peaceful world around a few large armies, and expressing clearly that he could never agree to an Allied colonization of Japan.

All this record has been analyzed again and again. It has taken careful interviewing and soul-searching to find out exactly what Kagawa's own explanations of it are. Unexplained, it is doing Kagawa's reputation no good among certain members of the occupation army and the foreign press almost to a man.

Involved in Political Moves

But the wartime record is not all of Kagawa's current trouble. He is also being closely watched for his activities today. He was asked by Prince Higashi-kuni to become an adviser to his, the first postwar, cabinet. The premier-prince asked him to head an International Peace Society and a Moral Uplift Movement. Kagawa believes in both these associations and has tried his best to keep them spontaneous and free of government sponsorship. Japanese, more liberal and leftist than Kagawa is, consider the two movements as palliatives set up by the reactionaries to save the Tenno system and avert any real revolutionary changes in Japanese society. Kagawa is quoted all the time in support of the Tenno system and as anti-communist.

Many Christians here think he should get out of politics. His naivete is shown in the unsavory relationship he had three months or so ago with Yoshio Kodama, a notorious war-profiteer now in jail as a war criminal. Both Kodama and Kagawa were advisers to the Higashi-kuni cabinet. That was the first meeting of the two men. Kodama approached Kagawa with a repentant spirit and wanted to turn over a new leaf. He has given away much of his money and was instrumental in carrying out the emperor's cease-fire orders last August. Kagawa argues that these actions prove Kodama's sincerity, but most Tokyoites feel that Kodama's change of heart came a little too late. Kagawa says that he scarcely knows Kodama, but that both were advisers to Higashi-kuni and both spoke together on one occasion from the same platform at a rally of the International Peace Society.

* Second of two articles on Dr. Toyohiko Kagawa, Japan's No. 1 Protestant leader.

This current position of Kagawa in the turbulent Japanese politics of today, plus his wartime record of statements, are the factors which are raising the criticism of him here.

Right to Preach Restricted

What Kagawa's critics fail to recognize is the other half of the story. Kagawa had no standing in Japan during the war so far as the persons in power were concerned. He joined none of their patriotic organizations. He was twice taken into custody by the military police, once in Kobe when he attempted to break the ban which had been put upon him against public speaking, and again in Tokyo when he was kept for nine days of questioning. These events took place in 1943. The army published tracts against Kagawa and distributed them among troops. On one occasion when he was scheduled to appear in Kamakura, near Yokohama, a pastor distributed handbills against him for his pacifism. He was not allowed to preach publicly except in his own pulpit in the suburbs of Tokyo. When he went out to speak he lectured on science and mathematics, "and slipped in a little religion on the side." All over Japan I have picked up stories of little incidents in which Kagawa's part in anti-militarist activities was evident.

He did not choose martyrdom. Rufus Jones once told Kagawa that there were two courses open to him, one was to oppose the war and go down a martyr, the other was to yield as little as possible and stay alive to bear the burdens of the Church. Kagawa chose the latter. The Church in Japan produced no real last-ditch resisters during the war. The pacifists here did not hit the war squarely where it touched them, on their own door-steps; they criticized war as if it were all the enemy's doing. Kagawa's answer to this is that the Church is too small in Japan and was already being squeezed by the government. If it had resisted further, it would have been obliterated as it was in 1600.

Oppose American Rule in Orient

But because he was not a martyr, we should not be blind to the fact that his record against war is about as good as most patriotic Japanese who are coming back into the government now as liberals. Kagawa realizes now that he was misled by the information he received. With the free flow of news which followed the occupation, he has brought himself up-to-date on just how idealistic the Co-prosperity Sphere was. But he stil largues that domination by America will not bring peace to the Orient, he has preached to American service men that moral degradation among the Americans can also cause theirs, and he has said in public, "Even America, the glorious victor, may fall some day if she neglects the humble, serving spirit of Jesus Christ."

Perhaps the most convincing argument in Kagawa's favor which many critics are overlooking is the stream of good works which is proceeding from his office for the relief and rehabilitation of the country. Cooperative societies on Rochdale principles are springing up everywhere, he is speaking all the time to masses of people trying to inspire them to independence and democracy and industry, he has set up a watch repair factory with workers reconverted from military precision instrument plants, he is chairman of the united Protestant postwar relief committee and has plans for 100 feeding stations in Tokyo alone, is experimenting with bean-pulp and acorns for emergency food, he is joining the faculty at Doshisha University again for part-time teaching, is active in the All Farmers Cooperative Union and the newly formed Cooperative Party, and has lectured to the imperial household on cooperatives and Christianity.

His Motives were Sincere

Kagawa became too nationalistic during the war, but his motives were sincere. He felt, with more naivete than political awareness, that his nation was doing the right thing to free Asia from Western imperialism. And he permitted himself unwisely to be used for propaganda purposes. But naive judgments are sometimes surprisingly fresh, and it doesn't hurt the world at all to hear the cry of this Oriental for freedom, for cooperation, for an end to brutality and war. Nor to watch him today in the midst of a calendar full of good works.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Fare Forward

IN THE 85th annual commencement exercises at Capital University, Dr. Kenneth I. Brown, president of Denison University, delivered the address: "Not Farewell, But Fare Forward." That was a fitting theme for the graduating class and likewise for the president of the University, Dr. Otto Mees, at the close of his administration of thirty-three years. May it be the prayer of all the friends of Dr. Mees as he steps out of the active service of the University.

A Testimony to Dr. Mees

A service of appreciation for Dr. Mees was held the afternoon of commencement, Friday, May 24, in Mees Hall, for the many years of service he has rendered to God and the Church as president of Capital. Dr. O. P. Kretzmann, president of Valparaiso University, brought the principal address: "Building for Tomorrow." Testimonies of appreciation were given by Dr. Wm. L. Young, in behalf of the American Lutheran Church, Board of Christian Higher Education, and the faculty of Capital University. Mr. George A. Smallsreed spoke for the regents of Capital, as its president, and Dr. Harold J. Grimm represented the Alumni Association, speaking for the thousands of students graduated during the presidency of Dr. Mees. In the name of the many alumni, he presented a sizable gift in the form of a purse.

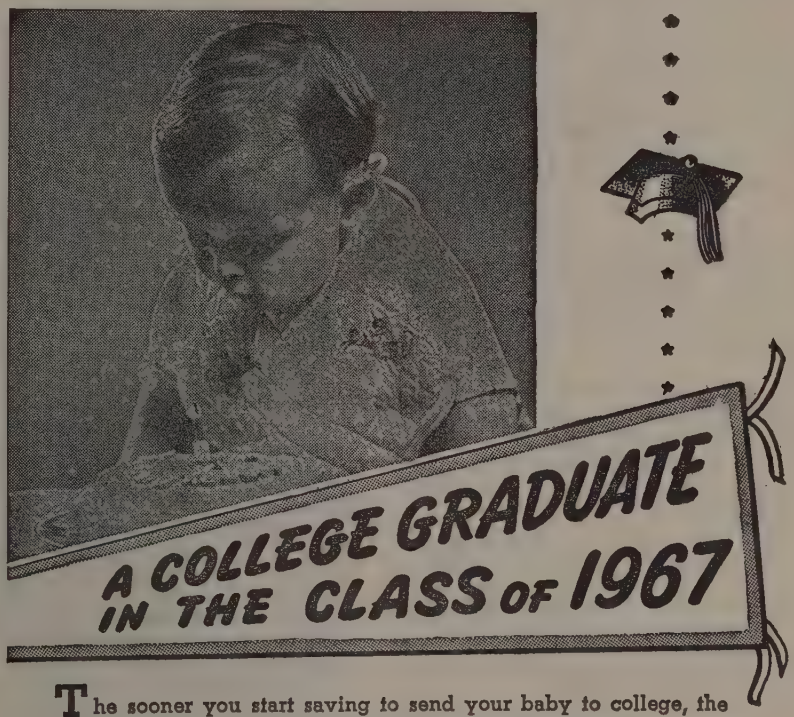
It is interesting to note that all but two of the faculty began their teaching during the presidency of Dr. Mees, and more than four-fifths of the alumni were graduated during the same time. From ten members on the faculty to more than seven times that number, and from slightly more than 100 students to more than 700 students, it is through the untiring and consecrated efforts of Dr. Mees that the school has won the distinction and standing it now enjoys among the colleges and universities of the nation. To "Prexy Mees" the friends and readers of the *LUTHERAN OUTLOOK* and the American Lutheran Conference say: "Fare forward, and God bless You!"

California District Elects Full-Time President

The first full-time president of the California District was elected at the annual convention of the district, May 7 to 9. The Rev. Konrad Koosmann, pastor of First Lutheran Church of Inglewood, will serve for a period of four years.

Interesting statistics were presented by the Mission Committee. Three missions became self-supporting the past year. At present there are eighteen mission congregations in the district. Five new church buildings were dedicated this year. Fourteen new pastors were received into the district.

Dr. Theodore Braun, now en route to New Guinea to resume his work as medical missionary, was a convention guest. Congratulations and God bless you, President Koosmann!



The sooner you start saving to send your baby to college, the more sure you can be that your 18-year-old boy will have the money he will need to see him through.

With Lutheran Mutual Juvenile Policies you can start your children upon a program of thrift and financial security — with full insurance benefits — and provide funds for a College education or some other worth-while purpose.

Ask your nearest Lutheran Mutual representative for complete information about the Juvenile Policy Plan best suited to your family requirements.

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA • Founded 1879

Please send me FREE copy of your new folder "Lutheran Children and Their Future."

Name ..... Age .....
Address .....
City ..... State .....

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

United Evangelical

By H. Skov Nielsen

Moving Toward Unity

FROM THE recently published report of the joint committee on relations between the two Lutheran groups of Danish origin, it appears that substantial progress is being made toward unity in both teaching and practice, and the way seems clear for continued and extended cooperation between the two bodies. The full report was published in the May 20 issue of the *Ansgar Lutheran,* and it will be reprinted in the 1946 year book.

To Resume Work in Japan

Arrangements have been completed for an early resumption of mission work in Japan in conjunction with the United Lutheran Church, as before the war. The health of the former Japan missionary, the Rev. D. G. M. Bach, is now so much improved that there is hope he may be able to return to the field. The Rev. Hajime Inadomi has resigned from his position as head of the boys' school at Kumamoto and is preparing to take up Bible school work among adults.

News Notes

Bishop H. Fuglsang-Damgaard, primate of the Church of Denmark, has accepted the joint invitation from the two Lutheran synods of Danish origin to visit America in 1947.

Mrs. Irene Morck, wife of Missionary Pastor Arnfeld Morck in South America, died May 15, at Bogota, Colombia, while her husband was absent surveying prospective new fields of missionary endeavor. She leaves a nine months old baby daughter.

An unusually large number of U. E. L. pastors have been reported ill of late. M. G. Christensen of Racine, Wis., is slowly recovering from a severe and protracted illness; M. L. Kirkegaard of Selma, Calif., suffered a severe heart attack recently and will be incapacitated for some time; Otto Nielsen of Westbrook, Me., is recuperating after an operation; Geo. Robertson of Los Angeles, Calif., has had a tussle with influenza; and the aged pioneer, C. Wilhelmsen, was severely ill for a time at the home of a daughter in Kansas City.

Former Army Chaplain William Goldbeck is reported to have accepted a call to Lutheran Welfare Work, with temporary headquarters at Axtell, Nebr.

The Rev. Samuel J. Hansen, who for the past year has served under the National Lutheran Council at Alameda, Calif., has been transferred to the Banning Homes Project area at San Pedro.

Pastor E. W. Petrusson, who during the war years has served the Lutheran Service Center at Salinas, Calif., has accepted a call to the new home mission field in North Hollywood, which is being served temporarily by Home Mission Secretary K. M. Matthiesen.

Our young home mission pastor at Lynwood, Calif., the Rev. Allan Hansen, was married on May 31 to Miss Eunice Torvend of Silverton, Ore., a graduate this year of Pacific Lutheran College.

Statistical reports to the coming synodical convention indicate a growth in total membership during the past year of a trifle less than 3 per cent, while the number of communicants has risen almost 7 per cent. The *Church-Paper-in-Every-Home* campaign has now won almost one-half of our congregations, and is still going strong.

Choir Pulpit GOWNS

Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

THREE NEW PUBLICATIONS

that are "tools" for Church Work

A Study of the TOWN AND COUNTRY CHURCHES of the Lutheran Augustana Synod by A. D. Mattson

This booklet, published under the auspices of the Augustana Board of Home Missions is a completion and revision of a study of the rural life program that was first reported on by the author in "A Study of the Midwest Rural Churches" published last year. The author, who is Professor of Ethics and Sociology at Augustana Theological Seminary, is spending half of each year in rural mission work. His evaluation of the rural life program is based on first hand information.

Size 7⅝x5¼ inches, paper cover, 64 pages. Net 40 cents.

When You Build THE HOUSE OF GOD

For some time there has been a need for more information regarding church architecture. During the past year the Commission on Church Architecture of the Lutheran Augustana Synod has given much time and thought to the preparation of a guide book on this subject. "When You Build the House of God" is the result. It is a handbook that is valuable to the church at large rather than to any one Synod.

Here, briefly, are the contents of the booklet: The Purpose of the Synodical Commission on Church Architecture; Facts and Figures, Survey and Statistics, Dollars and Sense, Sites and Plans, Worship and Work, Education and Equipment, Planning the Parsonage. There are many illustrations, a variety of sample plans, a detailed preliminary survey sheet, and a bibliography.

The price of this 64-page large size booklet is .75.

THE LUTHERAN CHURCH by Martin E. Carlson

Introducing the Lutheran Church to unchurched men and women and making plain to all who would know what are its essential beliefs and practices, is the main purpose of this friendly, informative pamphlet. It is just the tract to give prospective members and inquirers concerning Lutheranism. In sixteen pages it gives a comprehensive and interesting presentation of the Lutheran Church, its historic background, its position as an American church, its belief, and its work. For Lutherans, too, it furnishes a refresher course in brief.

Size 5¾x3⅜ inches, 16 pages.

Single copy, net 5 cents; dozen net 50 cents; 100, net $3.00.

AUGUSTANA BOOK CONCERN **Rock Island, Illinois**

Branches: 818 Second Ave. South, Minneapolis 2, Minn.
1210 Garland Bldg., 58 East Washington St., Chicago 2, Ill.

Augustana Synod

By William E. Berg

Survey of Conference Work

A SURVEY OF reports from the annual conventions of the various Conferences of the Augustana Synod reveals real vision and a forward-looking spirit. Large sums were voted for expansion programs for the institutions of the Church. These expansion programs are vital in nature. It is not expansion for the sake of expansion or for the sake of outward progress, but rather expansion for the sake of souls. There is expansion and a girding for action on many crucial battle-fronts such as Christian higher education, the ministry of mercy, world missions, and parish education. Of course, we must not glory in plans and programs. We must glory in God, who gives the plan, and in Christ, who is the program. The clear issue is, will we obey the Master's command to go and make disciples? Make disciples! That's it! If we are willing to obey them, we may claim His promise, "Lo, I am with you always." Satan would like to get us all involved in programs and machinery. But it's the power back of the machinery that counts—Holy Spirit power.

The Minnesota Conference voted to authorize an appeal in 1947 for $600,000 for the expansion program of Gustavus Adolphus College, at St. Peter, Minnesota. It was reported to delegates that the Conference's charitable institutions were free of debt for the first time in thirty years.

At the Iowa Conference delegates were informed that the Iowa Lutheran Hospital was free of debt for the first time in its history. Approval was given for a large expansion program for that institution, as well as for Augustana College and for charitable institutions.

A few years ago the debt on the Augustana Hospital of the Illinois Conference exceeded one million dollars. This staggering debt has been paid and definite steps are being taken to reimburse holders of bonds and debentures who had in the past accepted less than par on their investments in the institution. The Illinois Conference authorized the solicitation of $300,000 in the million dollar campaign for Augustana College. Approval was given to a comprehensive expansion of the Conference Charities program.

Out East in the New York Conference, Upsala College received much attention. It was reported that the present facilities will accomodate about 450 students. Approximately 900 have registered for the next Fall term. New buildings are being erected.

The various Conference reports indicate an aggressive program of Home Mission activity. The World Mission challenge is being faced by the Conferences, and will occupy a prominent place in the agenda and in the thinking of the delegates who will assemble for the Eighty-Seventh Convention of the Augustana Synod in Duluth, Minnesota, on June 11-16.

Youth Director Gets Important Appointment

Pastor Wilton E. Bergstrand, youth director of the Synod, has been named to a Committee of the Youth Department of the World Council of Churches. The immediate task of the department will be to bear its share in the preparation for the Second World Conference for Christian Youth to be held in 1947. The first meeting of the Committss will be held on July 16, 1946, at the Chateau de Bossey, near Geneva, Switzerland, which is the seat of the Ecumenical Training Center.

Fifty-two Youth Camps Planned

No less than fifty-two Bible camps, in which our Synod's youth will participate, have been scheduled for the summer months. Here we have one of the vital and fine spiritual-life movements within the Church. Thousands

A powerful (and delightful) account

of the power of God at work in foreign missions

Our Eyes Were Opened

By Chaplain A. M. Maahs

"Our Eyes Were Opened" proves that the Gospel is a really transforming power.

After you read it, you will be even more in favor of missions than you were before.

A flourishing mission had been built up in New Guinea. The fruits of years of labor were being gathered—and then the war came!

Missionaries were forced to flee. Others were captured. Some were martyred.

Churches were blown to pieces. Equipment was destroyed.

What about the natives—the native Christians?

Were they faithful?

Chaplain Maahs, the author, recounts what he saw of the natives' faithfulness during the war. The Church was going on. Services were being held even though there were no church buildings and no missionaries. The natives had begun reconstruction on their own accord, looking toward a flourishing mission again.

"Our Eyes Were Opened" will hold your attention from start to finish. It is the sort of story you will be overjoyed to read—because it shows in a delightful way that support of foreign missions has helped to make possible one of the miracles of modern missions.

"Our Eyes Were Opened" is fine for distribution in societies and classes. It is paper-bound, illustrated with pictures and maps; there are 112 pages, 5¼x7½ inches; and the price is low, 50c a copy.

THE WARTBURG PRESS 57 E. MAIN ST., COLUMBUS 15, OHIO

of young people are deepened and quickened and established more firmly in the faith. Many lives are changed by the Gospel, and many are called into full-time service for the Master. We thank God for this great movement.

Missionary News

Dr. and Mrs. O. A. Olson have arrived from Tanganyika. They will spend most of their furlough year in California. Pastors M. B. Hanson, Anders Hanson, and David L. Vikner, who sailed for China in March, have arrived in Manila. Their ship has been delayed there for many weeks. Miss Edna Miller is home on furlough. She has been in charge of the Girls' Training School at Ruruma, Africa. Dr. Emery Carlson has returned to this country after spending the fearful war years in China. Dr. John L. Benson has arrived in Rock Island, Illinois after spending several very strenuous and taxing years in China.

Pastors Paul Anderson and Stanley H. Swanson and families sailed for Tanganyika on April 17. Mrs. George Anderson (mother of Pastor Paul Anderson) is sailing in June for Africa, to join her husband who is in charge of our extension work out there. Sisters Elvira Persson and Thyra Lawson are ready to sail for China as soon as transportation becomes available.

Thank God for these messengers! The Church must send or end. We go to the lost or go to oblivion. These witnesses go to the front line to battle for Christ and His Church. As they fight for the soul of China, India, Africa—the world—they fight for civilization. May we all be fighting side by side. Lead on, O King Eternal!

Lutheran Free Church

By H. C. Caspersen

Augsburg Commencement

AT THIS WRITING we are in the midst of Commencement festivities at Augsburg College and Seminary, Minneapolis, Minn. Augsburg this year graduated four from the theological department and twenty-four from the college. The enrollment in both departments has been almost 500.

Graduation exercises for the theologians were held Friday evening, May 24. Baccalaureate services were held Sunday evening, May 19.

The sermon was preached by Dr. Kristoffer Hagen, a graduate of Augsburg and former pastor who has studied medicine at the University of Minnesota and will soon be going to Santalistan, India, as medical missionary for the Santal Mission Society.

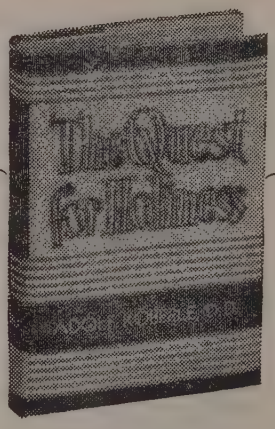
College commencement was held Thursday, May 30, at Trinity Church, Minneapolis. The commencement address was given by Dr. Morris Wee, executive secretary of the Student Service Commission of the National Lutheran Council. His subject was "A Race with Catastrophe."

Oak Grove Seminary

Oak Grove Seminary of Fargo, N. Dak., has just closed its most successful school year with an enrollment of 180. Thirty-two received diplomas at commencement.

Groundbreaking ceremonies for a new boys' dormitory at Oak Grove were held May 2 with Rev. Olaf Braseth of Amery, Wis., president of the Board of Trustees, turning the first sod. It is planned to complete this building in time for the opening of the fall term next September 10. The school is also planning the construction of a gymnasium-auditorium when materials are available. A campaign for the financing of these buildings is under way.

The school will celebrate its 40th anniversary this fall. Prof. T. N. Quanbeck has been president since 1937, succeeding Prof. J. E. Fossum, who retired at that time to become treasurer of the school. Over 800 boys and girls have graduated from the school during



New Printing Now Available!

The Quest for Holiness

$2.50

BY ADOLF KÖBERLE

Repeated requests from pastors have brought *The Quest for Holiness* back into print once again. It is a book for all who desire sound and Scriptural setting forth of the truths and implications for the individual in the way of salvation known as justification and sanctification. Written with simplicity, clarity, and completeness. A Biblical, historical and systematic investigation.

Contents

Man's Attempts to Sanctify Himself in God's Sight
God's Judgment on Man's Self-Sanctification
Man's Justification Before God Through the Word of Forgiveness
Sanctification as the Work of God in the Life of the Justified Sinner
Sanctification as the Answer of the Justified Sinner
The Significance of Sanctification in the Preservation or Loss of the State of Faith
The Relation of Justification and Sanctification

Augsburg Publishing House

425 South Fourth Street • Minneapolis 15, Minnesota

these years. Students from eight states were in attendance the past year, some from New York in the east and California and Washington in the west.

The college choir of thirty voices, directed by Prof. C. A. Elness, made a three-week tour in Minnesota, North Dakota, and Montana during the month of May.

Notes

The Rev. Alexander Borrevik, will return soon to his LFC charge at Madelia. He served as service men's pastor in Astoria, Oregon, during the war.

The Rev. E. P. Dreyer from New Effington, S. D., will be the new LFC pastor at Spokane, Wash.

Einar Ryden has a scholarship from the Rockefeller Foundation. He is studying for the Ph. D., degree in languages at Northwestern University.

The L. F. C. Publishing Co. of Minneapolis, under the management of A. B. Batalden is undergoing an expansion program, including construction of a new addition to the building at 264 Cedar Ave. The publishing company has bought this property after renting for many years.

Report Yugoslav Textbooks Describe Jesus as "Myth"

Rome (By Wireless)—Textbooks describing the life of Jesus as "a legendary myth" and asserting that man descends from the ape are being used by schools in Yugoslavia, according to a report received at the Vatican.

"School books in Czechoslovakia," the report added, "do not go so far, but education and the press often work against Christian dogmas."

Missionaries in China Get Transport Plane

Shanghai—Christian missionaries in China will benefit from the latest means of transportation under a plan evolved by Dr. Daniel Nelson, China relief director for the Lutheran World Convention. He has bought a C-47 transport plane which seats 27 passengers, and has engaged a crew of Americans to staff it.

The plane will make regular trips to Calcutta to transport missionary personnel and bring back reinforcements, medicines and supplies. It will connect with a plane from Europe, operated by Scandinavian missionary societies.

Dr. Nelson is seeking backing for purchase of more planes in the future, a scheme which would solve China's age-old transport bottleneck and ease the way toward opening up the country to further missionary development.

Buffalo Lutheran Groups Form Church Council

Buffalo, N. Y.—Adoption of a constitution creating the Lutheran Council of the Niagara Frontier by 56 Lutheran churches results in what is described as the "first time in the 115-year history of the Lutheran Church in the Buffalo area that all four synods have had an organization for meeting together and planning in common."

Participating are the American Lutheran Church, United Lutheran Church and the Missouri and Augustana Synods. The churches are all in Erie and Niagara counties.

Christians in Stuttgart Are Working Together

Stuttgart—Protestants and Roman Catholics are working together "on the best terms" in this area of Germany, according to Dr. Karl Hartenstein, representative of the Evangelical bishop for the American zone.

Once a week, Evangelicals and Catholics are meeting here to read the Bible together," he said. They also work closely in politics.

"Evangelical and Catholic relations have changed totally in the last ten years," Dr. Hartenstein declared. "We are no longer enemy Churches. Our common battle against the Nazis brought Christians together."

Norwegian Church Studies Reform in Organization

Oslo—Plans to reform the internal administration of the Norwegian State Lutheran Church are being studied by a special commission headed by Bishop Eivind Berggrav, Primate of Norway. The discussions are being followed with interest by religious groups throughout the country.

Suggestions placed before the commission follow two lines of thought—one represented by Bishop Berggrav and the other by Professor Karl Vold, prominent lay leader—and the principal issue appears to be to what extent church government should be made more democratic.

According to Bishop Berggrav, the Church's government should not seek to imitate political democracy. He favors making local councils the basic foundation of church administration, and wants this foundation built up by establishing councils in each diocese, with one state council representing the whole country.

Professor Vold's plan is similar to that of Bishop Berggrav but he recommends that the diocesan councils be set up on a more completely democratic basis, with a national council serving as the Church's supreme administrative body.

UNO Asked to Outlaw Preparations for War

Jefferson City, Mo.—Calling for abolition of peacetime conscription by all nations and a more "Christian attitude" toward the "starving people of Germany," Dr. Ernest Fremont Tittle, pastor of First Methodist church at Evanston, Ill., told the annual meeting of the Missouri Council of Churches here, that "Christianity is outraged by leaders who preface remarks with an expression of hatred and then launch into skepticism as to possible hopes for war's prevention."

"The UNO must, as fast as possible, take steps to outlaw preparation for another war," he said.

"We must stop preparing for war or there shall be nothing left of this earth—or, those who remain will be living in caves and existing on the herds of nature. The peril of the atomic bomb is being ignored except among men acquainted with atomic power."

In a second speech on "The Church in an Atomic Age," Dr. Tittle declared that "the Church must take the leadership in building the kind of a brotherhood that will survive the atomic age."

"Science has taught us," he said, "that we must learn to live together—or not to live, but that the problem of controlling atomic power is not a problem for scientists to handle. They will welcome church workers in trying to control it."

Ship 1,500,000 Pounds Of Clothing to Europe

New York—Nearly 1,500,000 pounds of clothing and bedding were shipped to Europe in the first three months of 1946 by Lutheran World Relief, Inc., Dr. C. E. Krumbholz, chairman of the agency's administration committee, announced here.

Bulk of the shipments went to the American zone of occupation in Germany, which received 10,000 bales. Other shipments included 2,500 bales to Finland, 500 bales to Poland, 300 bales to Yugoslavia, 260 bales to Czechoslovvakia, 100 bales to Holland, 100 bales to Hungary, and 100 bales to Belgium for refugees from Latvia. Hundrads of bags of new and used shoes also were sent to these countries.

In April, Lutheran World Relief expects to send 300 tons of clothing to Germany through the Council of Relief Agencies Licensed for Operation in Germany. Dr. Krumbholz said the same quota is expected to be met in May and June.

Canadian Lutheran World Relief has been organized in Canada, Dr. Krumbholz revealed, and will collect clothing for shipment to the British zone of occupation in Germany.

ON THE RELIGIOUS HORIZON

Lutherans Plan Study of Labor and Industry

U. L. C. Board Seeks to Bring About Better Understanding of Problems

ATLANTIC CITY, N. J. — A survey of current labor-management problems was authorized by the United Lutheran Church of America's Board of Social Missions here as a means of better understanding industrial disputes and obtaining greater cooperation between labor and the Church.

Dr. C. Franklin Koch, of New York, executive secretary of the board, outlined a platform upon which the survey will be based. It reflected a liberal though open-minded attitude toward labor on the part of the board members assembled here under leadership of Carl M. Distler of Baltimore, board president.

The platform and the principles contained in it were recommended for consideration of "all who work, particularly labor leaders and industrialists, and all those directly responsible for the well-being, prosperity, and peace of the nation."

The survey was placed in charge of the Church's Committee on Social Action, headed by Dr. E. E. Flack, of Springfield, and representing the denomination's membership of 1,300,000.

Entitled "The Church Speaks to Labor," the platform stresses certain fundamental duties which it said applied to both labor and management.

Declaring that the Church evaded no responsibilities, it stated:

"The Church must uphold the dignity of labor, whether of heart or hand, champion the just cause of every man regardless of his social status and proclaim always that the only cure for human selfishness and greed which are the common sources of industrial controversy is the Christian spirit of sacrifice for the greater good. The Church must insist that democracy in industry is the only foundation of economic well- being and protest the use of force, violence, and sabotage by either labor or management in industrial disputes.

"The Church must be ready to arrange for conferences of management, labor and the public to consider principles of right conduct in human relationships. The Church must talk more about duties and less about rights and set a good example of its own affairs such as use of labor and remuneration for services, lest it prove subversive of the principles it proclaims."

Priest Charges Communists Filling Federal Jobs

Washington, D.C.—Charges by an official of the National Catholic Welfare Conference here that Communists have penetrated the Federal government to such an extent that an unbiased public investigation of the situation "would shake the country," were expected to cause repercussions in both Houses of Congress and to create wide discussion throughout the nation.

The accusation was made by the Rev. John F. Cronin, assistant director of the social action department of NCWC, who declared that some 2,000 active communists now hold Federal jobs in Washington, and that, of these, 130 are in key positions from which they can influence the policies of the various departments.

Despite the fact that Father Cronin made the charges before a relatively small group in nearby Arlington, Va., and stressed he was speaking as an individual and was not expressing the official policy of the NCWC, Washington newspapers front-paged the charges.

The priest charged that Federal departments in which Communists are particularly active include the Department of State, the Treasury Department and the Bureau of the Budget, which has overall fiscal control of Federal Allocations to hundreds of bureaus. Father Cronin said he is particularly anxious to see an investigation of the Department of State, in which he claimed, the Communists are most active.

Two Churches Plan Merger Conventions

Harrisburg, Pa.—The final quadrennial General Conference of the Evangelical Church prior to its merger with the Church of the United Brethren in Christ has been advanced from November 8 to November 11, it was announced here by the Board of Bishops of the Evangelical Church. The postponement was made in order that the meeting may be held simultaneously in Johnstown Pa., with the last session of the Brethren General Conference.

At the conclusion of their respective meetings, the two denominations will merge as the Evangelical United Brethren Church. The general conference of the new group will open in the First United Brethren Church in Johnstown on November 16. The nine bishops of the two denominations will participate in the ceremonies declaring the official establishment of the new Church, which will have a membership of approximately 700,000.

Lutheran Seminary to Move To University of Chicago

Quincy, Ill.—The Illinois Synod of the United Lutheran Church at its state convention here voted unanimously to approve the proposed moving of the Chicago Theological Seminary from Maywood, a Chicago suburb, to the campus of the University of Chicago.

Although the seminary would be located on the university campus, it would retain its corporate entity and complete independence as a Lutheran church institution and continue under the control of the board of directors of the seminary.

The seminary will be the first Lutheran theological school ever to be located on the university campus, which has become one of the nation's largest theological centers.

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

Presbyterians Approve Ordination of Women

Criticize Political Activities of Roman Church—Would Help Pocketed Minister

ATLANTIC CITY, N. J. — The General Assembly of the Presbyterian Church in the U. S. A. approved the ordination of women as pastors at its annual meeting here, and passed a resolution submitting the question to the 268 presbyteries.

If two-thirds of the presbyteries approve the resolution, it will be submitted to the 1947 General Assembly at Grand Rapids, Mich., for final action.

The resolution adopted here was prepared by a special committee on the recommendation of the General Council.

Also approved was a resolution providing for recognition of lay preachers. This also must be referred to the presbyteries for two-thirds approval and subsequent action by the next General Assembly.

If the action passes, lay preachers will be permitted to occupy pulpits under the supervision of a regular minister. They will not be allowed, however, to perform regular clerical functions such as marriage.

A recommendation that each pastor and session of the denomination set as a goal the enlistment of at least one person for fulltime service in the ministry was approved following a report by the Committee on Theological Seminaries.

Criticize Catholic Aggressiveness

"Aggressiveness of the hierarchy of the Roman Catholic Church in pressing for claims for a favored position of itself as a Church," was decried in a report submitted by the Committee on Social Education and Action.

Declaring that such "aggressiveness" at times involves action and pressures upon sources of public opinion and public policy, the committee listed several principles "which we hold regarding religious liberty."

But first the committee made its position clear by stating:

"There is no virtue or gain either in concealing or magnifying the issue that exists between ourselves as Protestants and our fellow Christians of the Roman Catholic Church. We raise it at this time in the confidence that by free and friendly discussion the cause of mutual understanding and democracy will be best served."

The report said the principles of religious liberty are freedom of worship, equality of all religious bodies before the state, and adherence to the following:

1. That the true head and authority of the Christian Church is neither a state official nor an ecclesiastical hierarchy but Jesus Christ.

2. That no Church should seek for itself or tolerate others seeking for themselves, a privileged political position or status.

3. That the government should put no discriminatory limitations upon the liberty of any one religious body or group.

Would Aid "Pocketed" Pastors

Creation of a central department on pastoral relations to settle the problem of the "pocketed" minister, was urged in a report by the Special Committee on Pastoral Relocation.

The report was based on a two-year study by the committee, headed by Dr. Roy Ewing Vale, former moderator of the General Assembly.

Dr. Vale said the plan would preserve the Presbyterian system as against any alternative plan. The real problem, he declared, is that ministers want some sort of help from a central authority, but they wish to maintain liberty to decide whether or not they will go to a particular pulpit.

Likewise, congregations which desire a change of minister also call for a central authority to remove the present undesired pastor, the report stated, but at the same time the congregations will not give that central body the power to designate a new man.

"We must preserve the liberties of ministers and churches to make their final decisions," Dr. Vale said. "Our Church is not willing to move to an Episcopal system."

The report said that out of 245 presbyteries, 81 per cent have formed ministerial relations committees.

The plan calls for setting up eight regional conferences across synodical lines in order to facilitate the moving of pastors.

It further recommends creation of a General Assembly department of Ministerial Relations to take the place of the Department of Vacancy and Supply. The department would be composed of fifteen members elected by the General Assembly—eight ministers and seven elders.

Seek Unity in Social Program

Adopting an 11-point program for social education and action, the General Assembly made a plea for a united Protestant effort to deal with problems such as atomic energy, international relations, world order, conscientious objectors, liquor, industrial relations, and racial matters.

Pointing out that the proposed organic unity of Protestantism was progressing slowly, the committee on social education and action, in submitting the program, called for immediate action toward a united effort of all denominations and an aggressive strategy of unity.

The report declared that the Presbyterian Church, "by its historic concern for church unity," is peculiarly fitted to lead in the development of such strategy. The Assembly invited other denominations to embark upon a similar program.

On the subject of the atomic bomb, the Assembly urged that the proposed test in the Pacific be cancelled since such action "would allay tension and misunderstanding between the United States and other nations."

The Assembly urged that manufacture of atomic bombs be stopped and urged the government to work for international control of atomic energy as proposed in the Acheson report.

Drastic cuts in national armaments through international agreement, and cessation of peace-time conscription in favor of voluntary enlistments, also were urged.

Declaring that cooperation between the United States and Russia had been possible under the stimulus of war, the committee report as approved called upon the churches "to do all in their power to further greater understanding between the two countries." A national rationing program was urged, if necessary, to feed the starving people of other countries.

President Truman was asked to grant immediate general amnesty for conscientious objectors now in federal prisons.

On liquor, the report called for a major effort in temperance education in the Church and removal of liquor from all military establishments. Support of an early interdenominational temperance program was urged.

The Federal Council of Churches was urged to convene at an early date a study conference on the Church and the economic order to provide leadership in the field of labor-management relations.

Santa Fe Archbishop Concerned At Growth of Liquor Places

Santa Fe, N.M.—Declaring that "boys and girls have little or no difficulty in securing alcohol," Roman Catholic Archbishop Edwin V. Byrne expressed sharp disapproval of "the large number of liquor licenses in Santa Fe and throughout the state."

"It is very regrettable," the Archbishop said in a statement here, "that places legally authorized to sell liquor are increasing unwarrantably."

Lutheran Laymen Are Planning Joint Work

Inter-synodical Group Formed to Promote Common Endeavors

CLEVELAND, Ohio—Stressing plans to bring about closer cooperation among all Lutheran synods and bodies, the Federation of Lutheran Clubs met in national convention here with representatives from twenty leading cities in the United States.

Delegates were registered from the Missouri Synod Lutheran Church, United Lutheran Church, American Lutheran Church, Augustana Synod and other synods.

Some of the projects planned in the program involving inter-synodical relationships among the laity are:

Establishment of a national employment and welfare office with publication of a national business men's directory.

Organization of a bureau to aid Lutherans who move to other cities.

Promotion of a national publicity project which will include a campaign against the dangers of Communism: information on labor and capital problems and development of church news in the country's newspapers.

Cooperation with other groups in fighting juvenile delinquency and building up youth activities.

Officers chosen for the next year are: Herman A. Polack, Cleveland (Missouri Synod), president; Robbin B. Wolf, Pittsburgh, Pa., (United Lutheran Church); Martin H. Imm, St. Paul, Minn., (Missouri Synod), John J. Zink, Baltimore (Missouri Synod) and Walter R. Boettchner, Washington (Missouri Synod), vice presidents; Ernest P. Scott, Cleveland (United Lutheran Church), secretary; and Einar G. Carlson, Cleveland (Augustana Synod), treasurer.

The delegates approved the establishment of a central office and the appointment of an executive secretary. Mr. Polack, the president, said inclusion of members of all Lutheran synods into the Federation, which originally was a Missouri Synod group, marked a new era of working relations among the Lutheran laity in the country.

Urge Lutherans to Work With Other Churchmen

Washington, D.C.—American Lutherans must be willing "to join hands with all who see eye-to-eye with us" in greater unity based on the Word of God and recorded in the Bible, Dr. Martin J. Heinecken, professor of theology at Lutheran Seminary, Philadelphia, told the Washington Lutheran seminar here.

Attended by clergy from several nearby states, the seminar was one of the first of 38 held throughout the country under the auspices of the American Lutheran Conference.

Dr. Leonard Ludwig, of Niagara Falls, N.Y., called for "a positive rather than a negative attitude toward the remainder of Protestantism."

He declared, however, that plans to merge all Lutheran bodies would only lead "to inner disunity," expressing the belief that mutual recognition of independent Lutheran bodies will favor further unity better than a merger. Seminars such as this series, he added, would go a long way toward promoting "Pan-Lutheranism."

The Church's relationship to government should be one of "moral critic," the Rev. Edgar F. Witte, executive director of the Lutheran Charities of Chicago, stated. Dr. Witte said the Lutheran Church "should rebuke corruption in high places and urge the government to follow Christian principles, but should leave the methods to the State."

ASSURE A COLLEGE EDUCATION
With an L. B. Educational Plan

Your child's future . . . his success in life . . . depends pretty much on the start you give him. And a college education is one of the most important advantages he can have. But advanced education is expensive . . . will you be able to afford four years of college when the time comes? Take the safe, sure way of guaranteeing your child the advantages of a college education . . . with a Lutheran Brotherhood Education Plan. Only a few dollars a month now, but it will mean a good start on the road to success in later years. Write for details today.

LUTHERAN BROTHERHOOD
LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS
608 Second Avenue So. Herman L. Ekern, President Minneapolis 2, Minn.

Dutch Synod Expresses Repentance to Germans

Remarkable Exchange of Messages Between Christians of Two Nations

THE HAGUE — The General Synod of the Dutch Reformed Church has sent a message to the Evangelical Church in Germany expressing "gratitude" for the declaration drawn up by the German church at Stuttgart last October acknowledging its share in Germany's war guilt.

The Dutch Synod declared it feels involved "to a large extent in the common guilt of the people's of Europe" and that it also "sincerely confesses that in the struggle against paganism we were not always faithful and ready to struggle courageously."

"Although we do not know whether all Christians in Germany approve your declaration," the Synod declared, "we feel we must say that in Holland we lived through the war regarding it essentially as a trial and judgment sent by God upon our people and Church."

The judgment on the Dutch Church, the message said, was because it was "blind to its divine vocation to proclaim that the Gospel and the commandments apply to every sphere of life, and thus to warn the world of the diabolical threat of a real paganism." At the same time, it declared, the Dutch people "had fallen into a self-satisfied sleep and had no sense of responsibility toward Europe and the world."

Ready to Give Aid

"We recognize," the statement added, "that the German confessing Church has been a means used by God to open our eyes to the significance of the Word. The Synod of the Reformed Church is ready, in the obedience of faith, to seek means for bringing fraternal aid to the Evangelical Church in Germany in the effort and struggle it must make in the midst of ruins to speak the word of reconciliation to the world."

A reply from the Evangelical Church in Germany signed by Dr. Hans Asmussen, general secretary, thanked the Dutch Synod "for your witness of the power of Christ, who gives you strength to send your message."

"We know that the Church in Holland," the German reply said, "suffered greatly at the hands of National Socialism. We are deeply humiliated that the German people were responsible for this suffering. We also had to fight the same spirit, but that does not exonerate us from guilt.

"We stand in shame and gratitude in the face of our experience that sin which has been forgiven gives impulse and fresh strength, and that God has granted us a wonderful sense of ecumenical unity with our brethren of other Churches."

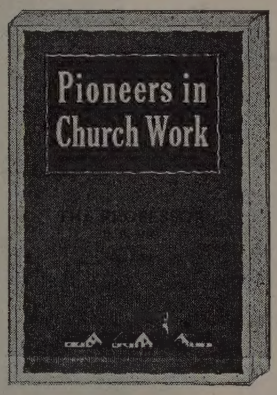
Finnish Bishops Concerned Over Growth of Godlessness

Geneva (By Wireless)—One of the worst effects of the war in Finland has been the growth of "bitterness and godlessness," according to a message issued by the Conference of Finnish Lutheran Bishops, text of which has been received here.

The Conference, which was enlarged two years ago to provide greater lay representation, called upon parents and ministers to overcome evil influences among the nation's youth.

"God is the Lord of Peace," the Conference declared, "but that does not mean He is at peace with wrong. Therefore, the people must repent of their great sins. They are much mistaken if they imagine God will grant the blessings of peace without any change on their part."

The Conference expressed hope that the government will increase the prospect of true peace by adopting policies "in harmony with the spirit of Christianity."



JUST OFF THE PRESS . . . . .

The First of a Series on
Pioneers in Church Work

The Professor

P. S. VIG

By Theo. P. Beck. Here is a worthy tribute to one of our early pioneer leaders, P. S. Vig. In this book, Rev. Theo. Beck has endeavored to draw a true picture, as he says, "of the man who influenced the Danish Lutheran Church in America, and particularly the United Danish Ev. Lutheran Church, probably more than any other of the early pioneer leaders who now all have been called home to God to rest from their labors and enjoy their reward.

"While we miss these men, we thank God for them. That the memory of their work and their words may continue to bless our people for generations to come is my earnest prayer—and the sole purpose of this work."

This biography is complete from Dr. Vig's birth through his life work, including a few chapters on his ancestry, his life as teacher, theologian, preacher, pastor, author, and poet.

You will not want to miss reading this heroic story of one of our greatest church pioneers. Be sure to send in your order today. Bound in attractive paper cover.

PRICE 75c

LUTHERAN PUBLISHING HOUSE

200 South Fifth Street **Blair, Nebraska**

Halt in Construction Affects Church Plans

Buildings Already Started, However, May Be Carried to Completion

WASHINGTON, D.C.—The sweeping "stop construction" order announced here by the National Housing Administration and the Civilian Production Administration necessarily will postpone building plans of churches and church-related institutions, but government officials expressed hope that the delay would be only a matter of months.

"We realize that the order will be a handicap to ministers, rabbis, priests and officials of church-related institutions who had been planning to begin construction in the immediate future on new buildings, but we believe they are willing to wait if the order means more homes for veterans—as it does," one high official said here.

The "stop" order, effective immediately, permits completion of any construction already begun provided any of the materials which are to be an integral part of the structure have been incorporated in it on the site before March 26 and if work was being done on the project at that date.

The order does not apply to construction, repair, alteration or installation jobs on churches, hospitals, or charitable institutions for which the total cost will not exceed $1,000.

Under the order, no job which ordinarily would be done as a single piece of work may be subdivided for the purpose of coming within the cost allowances. However, there is no limit on the number of separate jobs which may be undertaken while the order is in effect.

The priorities system in effect until the end of the war has been re-instituted. Persons who have occasion to obtain priorities for construction must contact the field office of Civilian Production Administration nearest their home. There are 68 CPA field offices in the nation.

Madrid City Council Upholds Dogma of the Assumption

Madrid (By Wireless)—The Madrid City Council, meeting in full session, adopted a formal declaration upholding the dogma of the Assumption of the Virgin Mary and acknowledging her mediation in behalf of Spain. The council said its declaration was intended to be "a gesture of gratitude" and an appeal to the Virgin to continue watching over the country. Similar declarations have been made by other municipal bodies throughout the country.

United Lutherans Seeking To Reclaim Lost Members

Atlantic City, N. J.—The United Lutheran Church of America will conduct a four-month campaign to reclaim 434,234 "lost" members—about one-third of the church enrollment—who have forfeited allegiance to the Church.

The program, drafted at a meeting of the Board of Social Missions here, will be started Sept. 15 in cooperation with the movement by the Federal Council of Churches to have 27 Protestant denominations join in a lay visitation evangelism campaign for 1946-1947.

As a part of the program, Dr. Oscar W. Carlson, of Ardmore, Pa., will take the pastorate of the Ascension Lutheran church, Baltimore, starting July 1 to demonstrate what a pastor can do in one parish in a personal evangelism campaign.

Dr. Carlson has given instructions in lay evangelism to one or more representatives from 1,350 different congregations in 45 months. In 175 congregations he directed the program himself.

Since January 1, 1946, he has instructed 4,000 laymen from 300 churches, 900 of whom have gone out to put the program into action.

Make Yours a Happy Marriage

By Dr. O. A. GEISEMAN

If you are contemplating marriage, or if you have been married recently, you could make no better investment of your next leisure hour than to spend it in the company of Dr. Geiseman as he discusses the many problems which confront young married couples and points the way toward their solution.

Whether it be the spiritual, the intellectual, the cultural, the social, or the physical aspect of married life, you will find Dr. Geiseman speaking with a forthrightness and frankness which will win your confidence and which will shed a sure and steady light upon your thinking on these questions. A book every young couple should read.

88 pages, 5x7½. Cloth with jacket.

$1.00

CONCORDIA PUBLISHING HOUSE

3558 South Jefferson Avenue Saint Louis, 18, Missouri